AMERICAN ECCLESIASTICAL REVIEW.

NEW SERIES—VOL. V.—(XV.)—OCTOBER, 1896.—NO. 4.

CLERICAL STUDIES.

XXX.

CHURCH HISTORY (II).

FROM our previous remarks it is easy to gather what a considerable share the historic element occupies in the various studies of a priest, and how profitably employed will be whatever time he can afford to devote to the general subject of Church History itself. But, to pursue it to the best advantage, certain rules and principles have to be kept in view, especially by those who are only entering upon the study, or who have not got beyond its earlier stages. It is for such that the following observations are written. Later on they will be no longer needed, because direct experience and personal reflection will have taught what they are meant to convey; but in the mean time they will have fulfilled their purpose and spared, perhaps, to the student both time and labor.

I.

First of all we may ask, what exactly is comprised under the title of Church History?

The question is suggested by the singularly enlarged conception of historical study which has gradually superseded the older one in other departments. A time was when secular history meant little but political history;—wars and battles,

conquests and treaties, dynasties and revolutions, with a due seasoning of diplomatic intrigue and court gossip. But another time came when it was felt that History had many things to tell besides the succession of kings and the doings warriors and statesmen; that the nations themselves, the whole human race in its past, is the proper and only adequate subject of general history;—that to contemplate the life of mankind, if possible, from its humblest beginnings, to its highest developments; to follow it, through endless difficulties and vicissitudes, in its upward and onward course; to watch the progress of the human mind in thought, in knowledge, in art; to follow the growth of societies in organic elaborateness and adjustment of functions, and the ever increasing share of the many in what had originally been the privilege of the few; that all this was not less enjoyable to study or less important to know than what had hitherto engaged the attention of the student. As a consequence, without changing the fundamental notion of history, as the record of all that is worth knowing and remembering in the past, it has been made to embrace much that was scarce thought of in former times. Side by side with the political vicissitudes of peoples, we have their constitutional transformations, their economic growth, the history of their literature, of their institutions, of their manners, of their industrial developments, of their arts, etc.

Now the conception of Church History has undergone something of a similar enlargement. As understood by the great Eusebius, "the founder and father" of the science, as he has been justly named, Ecclesiastical History was to be almost entirely concerned with the external aspects of the Church, "the succession of her bishops in the principal sees, the leading events and personages, the works and writings of those who helped most in the propagation of the Gospel, the errors of those who perverted its truths, the glorious names and combats of the martyrs who died for it." (Eus. H. E. 1. 1.) This programme of what we might call a political history of the Church was followed commonly by those who continued the work of the great historian. But, while

accepting these more visible and salient features in the life of the Church as their principal object, modern writers have devoted considerable attention to other questions not less essential, such as the evolution of her doctrines, the formation and transformations of her discipline, the moral and religious condition of society in each period, the developments of religious thought and the expansion of knowledge; finally the connection of events and their underlying causes which constitute the Philosophy of History.

Many of these newer aspects have unquestionably expanded under the influence of modern secular history. But modern secular history itself takes its birth in the History of the Church. It is from ecclesiastical records and monastic annals that most of its earlier facts are gathered. Its chronicles for centuries are the work of clerics, secular or regular. Long after the Greek and Roman models had become familiar to Europe through the Renaissance, it remains inferior in almost every respect to ecclesiastical history. It has nothing in the sixteenth century to compare with Baronius, or in the seventeenth with Fleury. The great documentary collections which are the groundwork of all deep historical study are mainly the work of Church historians. The Councils of Labbe or Mansi, the Greek and Latin Fathers of Migne, the *Acta Sanctorum* of the Bollandists are as familiar to the secular student of the Middle ages as to ecclesiastical writers. It is even to the same initiative that we are indebted for the chief collections bearing on civil and political history, the more recent compilations, though due to lay workers, being visibly inspired and guided by those of their clerical forerunners.

The same may be said of the critical faculty by which the original value of evidences is tested, both as to their authenticity and their trustworthiness. The growth, the diffusion and the marvelous discriminating power of this faculty strongly characterize the present age. But although it has now reached a degree hitherto unknown, as an art it is so far from being unknown in the past, that the Benedictine editions of the Fathers stand forth as models of criticism to which our greatest modern scholars look up admiringly, just as they do

to the work of the Bollandists, from its beginning, over two hundred years ago, down to the present day. In all the ancillary arts to which historians owe so much,—epigraphy, paleography, numismatics, diplomatics, etc., these great ecclesiastics of the two last centuries have led the way. It is under their influence that the more solid form of documentary history has been gradually substituted for the literary form of an earlier period. Neither have we waited till now to see the historical method applied to doctrines. French theology shows it to us in full play right through the seventeenth century, while at the same time liturgical studies take a similar direction in the hands of Martene, Lebrun, Chardon, etc. In short, while admitting the wonderful progress made in History during the present century, and the commanding position held in that department by lay talent, we do not hesitate to look upon Churchmen as the originators of the great work that is being done in our times, and to claim for them the merit of having laid down the lines upon which it now proceeds and taught the methods by which it is accomplished.

II.

It is, therefore, to an enlarged conception of Church History that we have to look to-day, and this the more because the enlargement, however much aided from without, is in its substance an indigenous product of the Church herself. But, in speaking thus, we must not be understood as claiming an undue proportion of the cleric's time for historical studies. Too many other duties imperatively claim his attention to allow, in most cases, of anything beyond elementary knowledge. Yet even this has to be properly conceived, while an opening should always be left for further developments where time and circumstances may subsequently permit.

What then should the aspirant, what should the young priest set before him and aim at?

Surely not all that is comprised in the subject. The field of Church History is immense, embracing, as it does, the whole past of the Church during eighteen hundred years.

Even with nothing else to attend to, no single mind could compass such an amount of information, although confined to what is worth knowing, and that is comparatively little. For it is with the past as with the present. Who cares to look at thousands of objects which meet the eye at every turn? And why? Because there is nothing to learn from them. Who cares to remember thousands of personal incidents in one's own past? Why again? Because they are worthless, because they are meaningless. Facts, personal or otherwise, deserve to be remembered only if they have a meaning; that is, if they suggest to the mind a law, a principle, something broader and greater than themselves.

It is in this sense that, in his celebrated Essay on History, Macauley wrote: "Facts are the mere dross of history. It is from the abstract truth which interpenetrates them and lies latent among them, like gold in the ore, that the mass derives its whole value."

Ut pictura poesis, says Horace; poetry is like painting; and so is history. History is a picture of the past; and as the art of the painter consists, not in reproducing indiscriminately all the details set before him, but only those that are characteristic and help to give a true and vivid impression of the object, so History, be it ecclesiastical or secular, takes up only what helps to bring out an image of bygone personages and events, and instinctively drops the rest. Yet between the two arts there is an essential difference, in that the painter has to confine himself strictly to reproducing only one view of what is before him, whereas the historian, in this more like the sculptor, represents his subject all round, that is, under a variety of different aspects. It follows that facts which are worthless from one point of view may be invaluable from another. The student, for example, who is concerned only with the diffusion of the Gospel, or with its influence on the nations of the world which it has won to its teachings, cares little for what regards the inner developments of doctrine, which are all important for the theologian, or the evolution of Church discipline, which is the chief interest of history for the canonist.

Church History, therefore, does not mean the same thing for all; yet whatever aspect may be ultimately cultivated with especial care, there are certain elements by which all have to begin, because they are the foundations upon which the science is built, or, to use another and more truthful metaphor, the framework into which all subsequently acquired knowledge has to be fitted. Many of these elements come already to the student in early life; as he grows up he learns many of the great facts of Christianity, as a part of his religious education, or simply as running through the course of general history with which they are so closely interwoven. He reads the Lives of the Saints; and, later on, his theological studies bring him into contact with some of the greatest characters and most important events of Church History. But the knowledge thus acquired is incomplete, unconnected, and often inaccurate. What is needed is a consecutive, systematic view in which all the necessary elements are brought together and set forth in their proper place and with their due proportions and relations. This may seem easily within the reach of whoever wishes to attain to it, and many think that history can be learnt any time from books. So it may be, after a fashion. A general impression of past ages may be reached in that way, and perhaps a more definite knowledge of certain special periods or events. But anything like a philosophical view of history as a whole, or even a firm, intelligent grasp of events is hardly possible without special training. Church History, to be properly learned, has to be taught like the other branches of clerical knowledge, and this is why, notwithstanding the crowded condition of our programmes of study, room has been made for it in all our seminaries. It is therefore as a seminary course that we will consider it in the following remarks.

III.

Four things go to make such a course effective: minds prepared for the study; a judicious programme; a competent professor, and a good text-book.

MENTAL PREPARATION.

The mental equipment necessary for the study of History varies naturally with the thoroughness with which it is expected to be pursued. A child may understand and enjoy what is purely descriptive or picturesque, while the critical discussion of certain facts and inductions often requires the highest mental powers, as well as patient training and incredible labor. At every stage a genuine taste for historical knowledge is necessary. Yet that taste is weak in many, either because never developed, or through lack of power to remember facts, or because no salient objects stand out before the imagination around which historical facts naturally entwine themselves. This last deficiency is naturally more noticeable in new countries. In the old world, everything points to the past; everything stands forth laden with memories. The cities, the monuments, the ruins, the very names are historic. In new countries it is just the reverse. Local memories extend back only to a few generations; no object recalls any distant event, and it is only by a considerable effort, or as a result of careful general culture, that any genuine, hearty interest is awakened in what belongs to distant ages.

This is one of the difficulties against which teachers of ecclesiastical as well as of secular history have to contend in this country. Another is found in the imperfect knowledge of secular history only too common in young men at the close of their college course. Of ancient and national history they may possess a fair knowledge; but it is not with ancient Greece and Rome, or with the United States, that the Church has spent the eighteen hundred years of her existence; it is with the new world born of the decay of the Roman Empire; it is with the barbarians who under her civilizing influence became the great nations of mediæval and modern Europe, France, England, Germany, Spain, Italy, to say nothing of other nationalities less conspicuous though scarce less interesting. In other words, it is a knowledge of mediæval history that prepares for church history, with which it is so constantly interwoven that one can scarce be understood without the

other; yet it is just that part of general history that is least known to the average graduate of our colleges.

THE PROGRAMME.

The programme of an elementary course of Church History will depend in some measure on the time assigned to the study, though the difference will be felt not so much in the character of the questions as in their number and in the thoroughness with which they are handled. However limited, the course should comprise:

First, an outline of the main facts and features of the Church's life in the past; her doctrinal and disciplinary developments, with the circumstances which gave rise to them; her relations, friendly or unfriendly, with the temporal power; her great men. A proper arrangement of these elements is a necessity and at the same time a real difficulty. Church History, even when confined to essentials, forms such a vast and complicated network that without some amount of subdivision and classification it could not be handled at all. At the same time, one cannot but feel how arbitrary such divisions frequently are. It is we who, most of the time, and as a matter of convenience, break up history into centuries and reigns, or group minor objects and personages around greater. History itself flows on, now more smoothly, now more precipitously, but without breaking itself into those regular, symmetrical forms under which we are wont to conceive it. This is why historians feel at liberty to group their materials in the way that best suits their purpose, some following as closely as possible the chronological order, others departing from it freely; this one mingling the aspects of each period, while another keeps them distinctly separate. The best order, practically, is that in which the elements are best understood and easiest remembered.

In this connection we should also remember that the two guiding lights, or, as they have been sometimes called, "the two eyes" of history, chronology and geography, are not less necessary to the proper intelligence of religious than of secu-

lar events. Facts lose half their meaning and all their connection, if it be not known when or where they happened. Their association, besides, with definite times and places is their best chance of being remembered.

2. Besides the leading facts and conclusions of Church History which are looked upon as ascertained, there are others, which give rise to ardent controversies and may be with many a matter of honest doubt. Among them are some of special importance or interest to the Catholic mind, and even in an elementary course of history they have to be pointed out and, as far as circumstances allow, duly investigated. They constitute almost all the apologetic and polemical side of the subject, which, as we have seen, is second to no other in importance.

3. Some notion should be given, the fuller the better, of the sources from which the history of each period or the data of each leading question are gathered. It is only thus that a truly scientific character is imparted to the study. As a science, history has to be built on solid foundations; if important facts are adduced, they have to be proved; if testimonies are appealed to, their value has to be ascertained. This, of course, cannot be thought of even for all that is important; but the student must know where the proofs are to be found and how to find them. He has to be taught, if only by a more thorough study of one or two questions, the methods of investigation which have been carried in our day to such a high degree of perfection.

THE PROFESSOR.

The third requirement is a competent professor. As already observed, history to be properly learnt needs, as a rule, to be taught, and it is perhaps in the elements that the action of the teacher is most needed. With the beginner, facts, dates, personages imperfectly known, are liable to be confused and are easily forgotten. He misses their true relations and their relative importance. The teacher makes up for all that. He keeps things in their proper place and their

due proportions. His very manner and diction will often suffice. His teaching, like all oral teaching, is a powerful help to the memory of his hearers, and, after all, only what is remembered is of any particular value.

That such teaching may be entrusted to any man of fair abilities, is a great, though not at all uncommon, mistake. The truth is that the professor of history requires a rare combination of gifts; sagacity of observation, breadth of mind, imagination, that is, a power of living in the past and even of reconstructing it from imperfect data, a judicial temper, an incorruptible spirit of fairness; finally, a thorough, familiar knowledge of facts. There is scarcely any subject in which the teacher has so much to be taken at his word, especially in the elements; for a clear, definite, vivid statement of facts and results is what is needed by beginners. There is no room for elaborate discussions, and it is only after some time that minds are ripe for them.

THE TEXT-BOOK.

A text-book, finally, is a practical necessity. It embodies the most essential particulars—facts, names, divisions, dates, summary judgments, and the like, and thus becomes a necessary help to the memory. It keeps things clear and orderly; it prepares the mind for the work of the teacher and supplies details easily missed or, it may be, entirely omitted. It need not be a readable book, though if, in addition to the rest, it can be made attractive, as is the case with some of our manuals of secular history, that would be better still. But it has to be—

(*a*) *Exact*, that is, free from the mistakes and antiquated notions which cling with peculiar obstinacy to historical manuals;

(*b*) *Up to date*, that is, exhibiting the most important results of recent discussion and investigation. Their absence is less pardonable than slight occasional mistakes of fact or of judgment.

(*c*) *Complete*, touching on every subject the teacher handles, and containing at least some reference to the various

problems to be discussed by the student, or regarding the existence of which he should not be left in ignorance. A list of authorities should naturally accompany the more important of them.

(*d*) *Methodical*, that is, orderly and logical, showing the real connection of things; marking off periods, personages, etc., so as to give them that distinctness and vividness by which they are impressed on the memory and easily retained.

Such a manual is invaluable to professor and students. To the professor it belongs to supply the life and interest which may be missing in it, to invest its dry bones with flesh and blood; finally, to keep his students ever conscious of the fact that history is not a conventional arrangement of separate events, but a living growth, a simultaneous action of the whole system, each event being the result of numberless influences, primary or secondary, remote or proximate, and each having in turn its active, though not always visible, share in what follows.

A few remarks in conclusion on the arrangement of courses.

Our readers know already how many other important subjects claim the available hours of the seminarist, and it is easy to understand the reluctance with which the representatives of the other branches yield up to the latest claimant any portion of the time heretofore at their disposal. Yet it is only what is happening in every college and university through the country and all over the world. Everywhere more time is devoted to historical studies. Surely there is no reason why it should be otherwise in our theological seminaries. Twenty-five years ago a single professor sufficed for all the historical work that was done in Harvard, whereas now there are seven professors and instructors with as many as twenty different courses. A similar increase is found in Yale, Columbia, Cornell, etc. In Johns Hopkins, from the very beginning history assumed a most prominent position which it has never ceased to hold. This is only the counterpart of what is happening in every country of Europe.

As regards the distribution of the work, whatever the time devoted to it, two methods are conceivable; one consisting of a single course followed out consecutively during a period of three, four, or five years, which the students drop into as they come up year after year, and follow the best they can; the other devoting the first year or two to the outlines of the subject, while. for the subsequent years, a second course is given to a closer study of some more important questions.

The advantages of the second method are obvious. It permits students to begin at the beginning, to deal at first with what is more accessible and to prepare a fitting framework for what will follow, while it affords an opportunity to the professor to accommodate his programme year after year to the requirements of the time or to the special needs of his hearers.

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THE HYMN "AETERNE RERUM CONDITOR."

FREQUENTLY as this exquisite hymn is sung during the year (from the second Sunday after Epiphany to Septuagesima, and from the Sunday nearest the first day of October to Advent), there is room for doubt whether even the attentive reader succeeds in mastering fully not alone its inner and mystical meaning, but as well its exact literal sense. The notably beautiful translation of the Rev. Edward Caswall, who after his conversion published a translation of all the Breviary hymns, mistakes entirely the sense of the second stanza; as does also that of Cardinal Newman, which, nevertheless, is the one selected for the Marquis of Bute's Breviary. Of the two versions, the latter is the more attractive, the former the more exact. The difficulty experienced, and so plainly evidenced by these versions, in seizing the sense of the second stanza is probably due to the revision of the hymn executed by the Correctors of the Breviary under Urban the Eighth. Their correction has been in the line of elegant taste and classical propriety. For some reason not very clear to the writer, however, they interverted that stanza, giving us instead of the older form, running as follows:

Praeco diei jam sonat,
Noctis profundae pervigil,
Nocturna lux viantibus,
A nocte noctem segregans,

the present one of our breviaries:

Nocturna lux viantibus
A nocte noctem segregans,
Praeco diei jam sonat,
Jubarque solis evocat.

The older form makes evident, what the revision may succeed in clouding to the inattentive reader, that the *praeco diei* is in apposition with *lux*. Both Caswall and Newman seem to translate as though *lux* were in apposition with the *Aeterne rerum Conditor* of the first stanza. This misapprehension renders it almost impossible to account for the line:

A nocte noctem segregans,

and, indeed, it is slurred over, its happy vividness obscured, its meaning perhaps misapprehended by both translators. In several other places, the delicate play of fancy and the true purpose of the author are similarly obscured in the English version. The Abbé Pimont, in the preface to his scholarly work *Les Hymnes du Bréviaire Romain*, remarked that he deemed it necessary to furnish the reader with the prose translation of but one hymn—the Aeterne rerum Conditor, contenting himself with giving synopses of the others. All this shows that the hymn is by no means as easy as its harmonious rhythms, its condensed and direct phraseology, its well defined stanzaic form, and the simplicity of its subject matter, would lead the careless reader to infer.

It is the purpose of this paper to present an original version into English, together with some account of the authorship and the exegetical peculiarities of a poem which is perhaps the finest example of the splendid muse of St. Ambrose.

That the hymn is to be attributed to the great Bishop of Milan there can be no room for doubt. This we might readily conclude from the close fellowship of both the treatment and the phraseology of the hymn with his *Hexaëmeron* —a fellowship so close as to lead the Venerable Bede to suppose that the hymn was built out of the substance of the *Hexaëmeron*. Which had precedence in date of composition does not, however, affect the question of authorship, as they are both plainly the work of the same pen. St. Augustine gives formal evidence of its authorship in his *Retractations* (Bk. I, Ch. 21): Dixi in quodam loco de apostolo Petro, quod in illo tanquam in petra fundata sit Ecclesia : qui sensus etiam cantatur ore multorum in versibus beatissimi Ambrosii, ubi de gallo gallinaceo ait :

> Hoc, ipsa Petra Ecclesiae,
> Canente, culpam diluit.

This quotation of St. Augustine from the hymn is almost identical with the words of St. Ambrose in the Fifth Book

of the *Hexaëmeron* (xxiv, 88): hoc postremo canente ipsa Ecclesiae Petra culpam suam diluit. The same chapter affords many other striking illustrations of turns of phrase, as well as of thought, almost identical with those of the hymn.

The hymn is an elegant piece of literary work. In the words of Clichtoveus, totus apprime suavis est et admodum elegans neque prolixitate fastidiens. And a French critic of cultured taste has applied the epithet "ravishing" to its unquestionable beauty. In truth, a close familiarity with its exact literal meaning, with its inner mystical sense, with its delicate discriminations of adjective and of verb, with its classical neatness and nicety of phrase, with its etymological playing on root meanings of words, with its careful and artistic distribution of Invocation (in the whole first stanza), of text (in the whole of the second), of direct literal treatment (in the third and fourth), of transition (in the complete fifth stanza), of fanciful application (in the next stanza), and of mystical application (in the two succeeding and closing stanzas)—a familiarity with all these evidences of taste and careful artistic workmanship, of fine use of phrase and word, of delicate appreciation of the enhancing power of imaginative expression, will convince the reader that he is face to face with perhaps the finest example of poetic mysticism to be found in the Office of the Church. The hymn does not pretend to the sublimity of the *Dies Irae*, to the solemn sweetness of the Eucharistic songs of the Angelic Doctor, to the overmastering pathos of the *Stabat Mater*, or to the liquid sweetness of the *Jesu dulcis memoria*. It is suggested by too homely a subject—the call to the sleepy cleric, in the earliest streakings of dawn, to sing his matin song to God. It takes as a text the still homelier illustration of chanticleer, first though not sweetest songster of morn, who makes up in energy what he lacks in melody; and whose business it is, like the monitor in the monastery, to open the eye closed in slumber, to chide the lazy, and to rebuke the inertia of the yearner for another little nap. But out of these humble materials the poet knows how to construct an imaginative palace of song.

which is the more attractive as it is the less expected. Simplicity is harder to achieve than sublimity, clearness than profundity; and these the singer has attained without any appearance of labor, and with the freedom of hand which comes only after much thought and long apprenticeship. Throughout we perceive the impalpable evidences of a scholarly culture, a vivid imaginativeness, a subtle mysticism, and withal a rigid appreciation of the necessity of adherence to form, that mark the adept in verse.

Some comment on the several stanzas will serve to illustrate these excellences, and may allure the reader to study others for himself. Only gain can accrue to him from such refining labors. He will experience a fresh delight in what is theologically but somewhat inaptly styled the *Onus* diei, an incentive to study more closely the other hymns of St. Ambrose, and a finer appreciation of the wealth of mystical imagery that gave a meaning and aptness to the older language of the Church such as we poorly understand in these more prosaic days.

I.

Aeterne rerum Conditor,
Noctem diemque qui regis,
Et temporum das tempora,
Ut alleves fastidium :

The whole first stanza is dedicated to the Invocation. God holds the world in the hollow of His hand. Tuus est dies et tua est nox, sings the Psalmist (lxxiii, 16). He has not alone made it beautiful, in the changes of day and night, and of the four seasons, but He has stamped it with an order of beautiful succession; He has "surrounded it with variety": Ipse mutat tempora—not the king of whom Daniel writes (vii, 25) who vainly thought to war against the King of kings. Already, thinks the Abbé Pimont (Les Hymnes du Bréviaire Romain, I, p. 52), is the deep mysticism of the hymn announced in the *Aeterne* as in a text-word for the sermon hidden in the stanza. "Although," he says, "the word Aeterne seems here to affect exclusively God the Creator, and

not created things, it is none the less, we think, in true agreement with the whole of creation—visible and invisible—which participates, in some fashion, in the eternity of God, in the very just and true sense that the ideas and the forms exist eternally in Him." He refers in this connection to the words of St. Ambrose in the *Hexaëmeron:* Advertit enim vir plenus prudentiae (Moyses), quod visibilium atque invisibilium substantias, origines et causas rerum mens sola divina contineat. He then remarks that "this consideration is not without importance especially from the point of view of the admirable economy of grace and of the mysterious order of predestination; it is as it were the point of departure of the high mysticism of this hymn."

The etymological play on words in the verse: Et temporum das tempora, is worthy of note. Doubtless St. Ambrose had in mind the order of times set in the creation of the world: Dixit autem Deus: Fiant luminaria in firmamento coeli et dividant diem ac noctem et sint in signa et tempora et dies et annos (Gen. 9, 14). *Temporum* here is *seasons*. *Temporum* and *tempora* are therefore used in two senses in the verse: first as seasons, and secondly as time-limits set for the seasons. *Tempus* has also a larger general meaning—divisions of time, of day and night, of months and seasons and years. The poet plays on the etymology of the word (from the Greek *temno*, cut off, divide), and succeeds thus in expanding into largest relationships the extremely condensed phraseology of the verse. In the *Hexaëmeron* he asks: Tempora autem quae sunt, nisi mutationum vices? Newman, in his translation, also plays on the root-meaning of *tempus:*

> With a glad variety
> Tempering all, and making light—

temperare receiving its meaning of *just apportionment* from *temnein*, to cut off. Caswall simply says:

> And all the cheerful change supply
> Of alternating morn and eve—

limiting thus the wide scope of the original.

There is a little of the "deadly parallel" in the first lines of both versions. Caswall's rendering is: Dread Framer of the earth and sky; Newman's, Framer of the earth and sky.

Having thus in the style of classical as well as of Christian forethought begun his song with a reverent Invocation, the poet next proceeds to announce clearly the text. This is nothing more sublime than chanticleer's matin-song. It is surely a humble text for a lofty thought, this crowing of the cock! He shall deservedly write himself a poet whose power of expression can keep him clear of the Scylla of commonplace on the one hand, and of the Charybdis of stilted bombast on the other. No less a critic than Coleridge has pointed to Shakespeare's treatment of the cock-crowing in Hamlet (Act I, Sc. 1) as evidencing the poetical adept:

> I have heard,
> The cock, that is the trumpet to the morn,
> Doth with his lofty and shrill-sounding throat
> Awake the god of day, etc.

Coleridge comments as follows on the treatment: "No Addison could be more careful to be poetical in diction than Shakespeare in providing the grounds and sources of its propriety. But how to elevate a thing almost mean by its familiarity, young poets may learn in this treatment of the cock-crow." In introducing the cock as his text, St. Ambrose is similarly careful to dignify it by the creation of a figure almost identical with that of Shakespeare. "Praeco diei," the herald of the day, expresses very much the same thought as "the trumpet to the morn," and the continuance of the figure in both poets is strikingly similar—*Hoc* (*canente*) *excitatus lucifer* with its fine prosopopœia in *excitatus* presenting the same thought as that in "Doth with his lofty and shrill-sounding throat awake the god of day." Humble as is the office of chanticleer in these days of clocks and watches and electric lights and policemen (all of which render the night less an object of horror than

formerly), and wholly prosaic as is his personality (forming a subject for ludicrous comment rather than poetical inspiration)—yet the bird has certainly "seen better times." This herald of the morn, summoning light into the sky, was dedicated of old to Apollo, the sun-god; starting at daybreak the business of men, he participated in one of Mercury's functions, and was similarly dedicated to that god. In him the Persian soothsayer found inspiration. To the Romans, his crowing was the presage of victory. He thrust himself into Mahomet's vision, reaching up in immense stature until from the first heaven of his residence his crest touched the second, and with his wide clarion-call waking every creature save man. To the Moslems the crowing of the cock is a divine melody, well-pleasing to Allah. The Christian poets sung his praises, the Fathers homilized on his chanting, the ancient and the mediæval Church clothed him with a rich symbolism whose artistic expression is found as well in the rude designs of the Milanese catacombs as in the copper weather-vanes of spires and belfries. Our Saviour, St. Peter, and the preachers of Christ, were symbolized in various fashions by this bird. Pugin, in his *Glossary of Ecclesiastical Ornament*, furnishes only a very few instances of a symbolism which had in mediæval folk-lore an extensive though less artistic counterpart. This is the bird which recalls the denial of Peter and his repentance, the passion of Christ and His resurrection. So Prudentius, *Ad Galli Cantum:*

> Inde est, quod omnes credimus,
> Illo quietis tempore,
> Quo gallus exultans canit,
> Christum redisse ex inferis.

Still from the tomb of sleep—whether of body or of soul—his voice rouses the Christian to prepare for the day of grace, whether of prayer or of penitence. And he shall stand as the appropriate type of the angelic trumpet at whose

sound the graves must give up their dead. So, again, Prudentius:

Hoc esse signum praescii
Noverunt promissae spei,
Qua nos sopore liberi
Speramus adventum Dei.

Plainly, the old Christian poets would not deem a subject so rich in allusion unworthy of serious treatment. But in order that their work may be appreciated correctly, the present-day reader, of a generation to whose eyes the bird is not symbolic and to whose ears it is not prophetic, must read these verses with the eyes of the old poets and drink in the melody with their ears. Behind the letter is the spirit; the verse suggests more than it expresses. Behind the poem is the man; the artist is discerned in the letter, but the saint is caught and preserved in the amber of the spirit.

St. Ambrose gives in the first half of the poem a description of the happy changes effected in Nature and in Man by the crowing of the cock at early morn; such as the dispersing of the darkness and of its familiars, the foot-pads and roving vagabonds, and the joy and renewed strength of the sailor as he sees the dawn break on a softening sea. But it might not be inopportune to advise the reader in this place that he is expected by the poet to blend perpetually the mystical with the literal sense. The poet will not infringe on his liberty "quidlibet audendi" so far as to formally mix the two senses. He avoids this inartistic proceeding by a close literal description; but he expects his reader *intus legere*—to go behind the bark of the letter so as to reach the real meaning, "to snatch the essential grace of meaning out." To our modern modes of thought, this is not so easy a task as it must have been in the earlier times. Poets have now discarded obvious symbolisms in favor of intangible hintings, vague intimations, dim mountain-peaks of aspiration, and sheer precipices of thought "too deep for tears." It is not for the purpose of harsh animadversion that we have thus characterized modern as distinguished

from mediæval and ancient poetry; for we think that the modern has indeed brought us up to the dim peak and led us down into the deep abyss of poetic thought; and that the modern is truer poetry than the ancient for this very reason: but we have simply desired to draw attention to a peculiarity in the older verse such as might easily escape the hasty eye of present-day readers.

The superstitions of the old pagans became interwoven inextricably with their symbolic auguries. To their minds the symbol almost achieved the event. But the symbolism of the Jews or of the Christians did not so much supersede the former as supplant it with a wholly different apparatus of figurativeness. The eagle that seized the cap of Tarquinius Priscus, and after flying off with it returned to let it drop again on his head, became to the Roman mind not a symbol that should recall some past fact, or that should serve by association with some present happening to impress its lesson more forcibly on their minds; but it was elevated into the dignity of a prophetic augury, and foretold the sovereignty of Tarquin. On the other hand, the wonderful mantle of Elias, taken up by the disciple Eliseus after the departure of his master into heaven, was a symbol not of effective, creative, or even prophetic force, so much as a perpetual reminder of the granting of Eliseus' prayer. In all ages, augury has created an extensive symbolism; but, as we have desired to point out, this is a superstition not to be associated for a moment with the simple symbolism of the Christian ceremonies and literature. The crowing of a cock comforted Themistocles with the assurance of victory over Xerxes. The crowing of the cock comforts the Christian with the assurance of his victory over Satan; only, however, at the price of that constant vigilance of which the cock is a symbol. Themistocles, says an old writer, "gave a cocke in his ensign ever after." The Christian, too, set the bird on his church-steeple, but only as a perpetual reminder of all its scriptural suggestiveness. Perhaps, as significant of its sentinel vigilance, the copper figure of the cock was so placed as to face the wind (of temptation, adversity ?), like

the gladiators of old, eager for the fray—"Gallorum seu gladiatorum" was Pliny's alliterative pleasantry.

St. Ambrose plays on other symbolic hintings: these may be noticed better under each appropriate stanza. It remains merely to say that as the whole poem turns on "the trumpet to the morn," it was very properly selected for use *ad Nocturnum de Tempore* rather than for Lauds, in the old Benedictine breviary. The most ancient breviaries entitle it: *Ad primum galli cantum*, which would place its recitation at midnight. Lauds followed at day-break. The first crowing of the cock was to summon the morn, not to announce its actual presence. His second crowing announced the dawn. But the Christian must prevent the dawn with praise. The watchful sentinel of the night will shame his reposeful ease. Noctis profundae pervigil—the bird has become to him a lesson of extreme watchfulness, and recalls all the sad results of sloth—the sleep of the disciples in Gethsemane, the denial of Peter, the passion of Christ. It reminds him that the *erronum cohors* has profited by the darkness to accomplish schemes of evil-doing. The sailor is weary with his nightly vigil, the sick man has waited with restless yearning for the first streaks in the East, Peter has washed his sin away with floods of tears, and hope returns alike to the wayfarer stumbling in the dark and to the sinner fallen into still darker abysses.

The second stanza has been already printed in the preceding pages. But the revision of the original, elegant though that revision be for its periodic build of stanza, has so clouded the meaning to the hasty reader, that clearness will be consulted by placing it here for further analysis. Our breviaries print it thus:

II.

Nocturna lux viantibus
A nocte noctem segregans,
Praeco diei jam sonat,
Jubarque solis evocat.

From this arrangement of the verses, the reader might be led to infer, as Caswall and Newman seem to have been, that

the invocation of the first stanza ended with the first two verses of the second, and that the subject of the cock-crow began with the third line, so as to put *Nocturna lux* in apposition with *Aeterne Conditor*. The original stanza puts the cock in the foreground, announcing in the very first line that he is the text and subject-matter at once of the following stanzas. It seems to us that the artistic build of the poem is enhanced in this way, and that at the least a momentary confusion of ideas is avoided:

Praeco diei jam sonat,
Noctis profundae pervigil,
Nocturna lux viantibus,
A nocte noctem segregans.

The reason for the omission of *Noctis profundae pervigil* and the insertion of *Jubarque solis evocat*, is not clearly discernible, especially as it makes redundant the following verse:

Hoc excitatus lucifer.

Under the original arrangement of the stanza, the sense leaps out so unmistakably to view that he who runs may read it. Chanticleer, who throughout the long night has by his crowings divided the watches of the night (A nocte noctem segregans), and who has thus become as it were a lamp to the night wanderers—he, the Herald of the Day, has already proclaimed the dawn. It is a delightful characterization of the *Ales diei nuntius*, as Prudentius styles the cock (in the hymn at Lauds of Tuesday). "The winged messenger of the day" struts in the verse of St. Ambrose in more stately guise. He is the Praeco, the herald whose clarion tone summons the light into the lists to dispute with the Black Prince in warlike debate. With muffled crow he has told off the various watches of the night. More and more shrill is his call as the dawn draws near, as though impatient of the long delay. He has cheered the wayfarer—but, better still, he has

instructed him. No need of clepsydra, sand-glass, dial or gnomon, while this "watchman of the night" tells off the hours.

A nocte noctem segregans is not felicitously translated in the versions we have been considering. Caswall has: "Who dost divide the day from night!" Newman, "Cutting short each night begun." Both authors seem, as we have said, to refer the line to the Rerum Conditor, rather than to the Praeco diei, so that the meaning of the allusion perhaps escaped them. The Romans, and after their fashion the Church, divided the night into four parts, styled *vigiliae*, *custodiae*, or *noctes*. As the interval between sunset and sunrise is different in different times of the year, these divisions, equal in time on any one day, varied in length throughout the year. "Before the cock crow twice" (Mark, xiv, 30) indicated midnight and early morning, the latter being commonly styled "cock-crow." So here nox as distinguished from nox is equivalent to *watch*—prima nox was the first watch, secunda nox the second, etc. For a rough estimate of the time of the night, *i. e.*, the watch—chanticleer answered pretty well. In *Macbeth*, Macduff asks:

> Was it so late, friend, when you went to bed,
> That you do lie so late?

and is answered by the porter: "Faith, sir, we were carousing till the second cock," *i. e.*, about three o'clock in the morning, as is shown in Capulet's remark in *Romeo and Juliet* (iv, 4): "The second cock has crowed . . . . 'tis three o'clock." The Nocturna lux has given commentators opportunity for a diversity of conjecture. Pimont thinks it means "star"—"l'étoile du voyageur nocturne:" Kayser prefers "light" (of a lamp)—the crowing serving as a guide to the habitations of men. When all the lights have been extinguished in the hamlet, the belated wayfarer finds, in the cock-crow, as it were the sudden gleam of a friendly light peeping through closed shutters and reassuring him as to his road.

III.

Hoc excitatus lucifer
Solvit polum caligine:
Hoc omnis erronum cohors
Viam nocendi deserit.

Hoc is not here the instrumental ablative, but the absolute, in agreement with *canente* in the last verse of the following stanza. Instead of *erronum cohors*, the original is thought by Pimont and Kayser to have been *errorum chorus*. Biraghi and Trench, however, prefer to conjecture *erronum*, the latter remarking that it is "a preferable reading to errorum, which might so easily have supplanted it, but which it, the rarer word, would scarcely have supplanted." Both sides quote Prudentius:

Ferunt vagantes daemones,
Laetos tenebris noctium,
Gallo canente exterritos
Sparsim timere et cedere.

The phrase *vagantes daemones* is underlined by Trench, to support the reading erronum. The similarity of the thought to that of the stanza of St. Ambrose, from whom the latter poet probably caught the suggestion, together with what might be an explication, in the phrase *vagantes daemones*, of the idea contained in the Ambrosian *erronum*, seems to be behind Trench's contention. *Errorum chorus* would not imply the vagabondage included in the idea of *erro*, errones being a term of obloquy, and meaning literally slaves who used the freedom of the night for roving about the city in bands. But it seems to us that however vivid the word may be, it is hardly correct to infer its original use in the stanza by an appeal to the above lines of Prudentius, which we may thus translate into English verse:

They say, the roving demon-flock
That joyful sports in shades of night,
Starts at the crowing of the cock
And scatters far in sudden fright.

We think, indeed, St. Ambrose used the word *erronum* and not the word *errorum*. We do not think, however, that he desired it to be interpreted wholly in a mystical sense. This would have the effect of destroying the artistic build of the poem, which is formed to assert the literal, and only to suggest the mystical sense. Pimont and Kayser quote the same verses of Prudentius to disprove the correctness of *erronum*. They conjecture 'errorum chorus', and thus leave no room for the fine stroke of the artist's brush painting the turbulency as well as the insecurity of night! Respect for the accurate rhetoric of St. Ambrose compels us to accept *erronum*, which seems to us a very descriptive and therefore happy word; and moreover, to accept it in its literal meaning of good-for-nothings, thieves, footpads, rather than in a sole mystical sense of wandering demons who, in the startling figure of St. Peter, go about like roaring lions, seeking whom they may devour. This figurative meaning will shine out clearly enough from behind the literal, and show us the spirits of darkness wandering fearless while the night shrouds their ill-doing, but *exterriti* when the cock proclaims the near advent "of light, safety and divinity"—as Prudentius puts it:—

Invisa nam vicinitas
Lucis, salutis, numinis,
Rupto tenebrarum situ,
Noctis fugat satellites.

—which we may translate:

For the near coming, though unseen,
Of light, salvation, Deity,
Dispels the darkness that hath been
And makes its hideous minions flee.

The transition from the motley crew of night-errants who, like wild beasts of prey, vanish with the morning light, to the thought of wicked spirits whose haunts are in the

gloomy depths of midnight, is one which every age in the history of mankind should make easy. Brand, in his curious *Observations on Popular Antiquities*, says: "Bourne tells us of a tradition among the common people that at the time of cock-crowing the midnight spirits forsake these lower regions, and go to their proper places. Hence it is that in country villages, where the way of life requires more early labor, the inhabitants always go more cheerfully to work at that time; whereas, if they are called abroad sooner, they are apt to imagine everything they see or hear to be a wandering ghost. . . . Bourne applies himself most seriously to investigating whether spirits roam about in the night, or are obliged to go away at cock-crow; first citing from the sacred writings that good and evil angels attend upon men; and proving thence also that there have been apparitions of good and evil spirits. He is of opinion that these can ordinarily have been nothing but the appearances of some of those angels of light or darkness, 'for,' he adds, 'I am far from thinking that either the ghosts of the damned or the happy, either the soul of a Dives or a Lazarus, returns here any more.' Their appearance in the night, he goes on to say, is linked to our idea of apparitions. Night, indeed, by its awfulness and horror, naturally inclines the mind of man to these reflections, which are much heightened by the legendary stories of nurses and old women." The idea that these spirits vanish at the dawn is also very old. Brand refers to the account given by Philostratus of the apparition of Achilles' shade to Apollonius Tyaneus, who says that it vanished with a little glimmer as soon as the cock crowed. "Bourne alleges that he knows of no reasons assigned for the departure of spirits at cock-crow; 'but,' he adds, 'there have been produced at that time of night things of very memorable worth, which might perhaps raise the pious credulity of some men to imagine that there was something more in it than in other times. It was about the time of cock-crowing when our Saviour was born, and the angels sung the first Christmas carol to the poor shepherds in the fields of Bethlehem. Now, it may be pre-

sumed, as the Saviour of the world was then born, and the Heavenly Host had then descended to proclaim the news, that the angels of darkness would be terrified and confounded, and immediately fly away; and, perhaps, this consideration has partly been the foundation of this opinion.' It was also about this time when our Saviour rose from the dead. 'A third reason is the passage in the thirty-third chapter of Genesis, in which Jacob wrestled with the angel for a blessing; where the angel says to him "Let me go, for the day breaketh."' Bourne, however, takes the tradition to have arisen from some particular circumstances attending the time of cock-crowing; and which, as Prudentius seems to say, are an emblem of the approach of the day of resurrection." In the old English ballad of *The Wife of Usher's Well* there are some pathetic allusions to this popular belief—a belief accredited even by the mighty genius of St. Augustine: Ista daemonia seducere animas quaerunt; sed ubi sol ortus fuerit, fugiunt. So much for a theme whose interesting features, strongly exhibited in our hymn, may have led us into undue length of comment.

The passage *erronum cohors* offers another difficulty. All manuscript authority favors *chorus*, but the revisers, Jesuits of elegant scholarship in Latinity, substituted *cohors*. The choice between the words should be determined by the interpretation given to the whole passage. If St. Ambrose speaks of demons and not of night-prowlers, thieves, vagabonds, then *chorus* is doubtless the more vivid word for describing the *vagantes daemones* to whom Prudentius, in the stanza quoted from him, applies the epithet *laetos*. But if, as it seems to us, the passage is to be construed literally of the Roman *errones* who made the night hideous as well as insecure, and only mystically of the satanic hordes, *cohors* is surely the better word. It suggests strength, physical and brutal; *chorus* implies festivity. It may be of interest to note here that some of the breviaries still print *errorum*, possibly through careless proof-reading.

The whole stanza recalls the words of Horatio describing

the Ghost and its uncanny dread of the morning light (*Hamlet*, i, 1):

BERNARDO.—It was about to speak, when the cock crew.
HORATIO.—And then it started like a guilty thing
Upon a fearful summons. I have heard,
The cock, that is the trumpet to the morn,
Doth with his lofty and shrill-sounding throat
Awake the god of day; and, at his warning,
Whether in sea, or fire, or earth or air,
The extravagant and erring spirit hies
To his confine; and of the truth herein
The present object made probation.

We have seen how Prudentius associates with the cock-crow, the vicinitas lucis, salutis, numinis. The real and the mystical are blended. The night is sin, and the day is grace. Christ is the Light of the world, invading the realm of the spirit of darkness, tenebrarum harum. The cock, which heralds and brings in the light of day, was early employed as a symbol of Christ. St. Charles Borromeo, in his work on ecclesiastical architecture, required the figure of a cock to be placed on every belfry, "*ut mysterii ratio postulat.*" In this connection, therefore, it might prove of interest to continue the Shakespearean dialogue in the words of Marcellus:

It (sc. the Ghost) faded on the crowing of the cock.
Some say, that ever 'gainst that season comes
Wherein our Saviour's birth is celebrated,
The bird of dawning singeth all night long;
And then, they say, no spirit can walk abroad;
The nights are wholesome: then no planets strike,
No fairy takes, nor witch hath power to charm,
So hallowed and so gracious is the time.

In the whole stanza, St. Ambrose presents a picture full of symbolic hintings. The obvious sense is the literal one:

but it requires no effort for the Christian mind, saturated with symbolic lore, to surmise throughout the mystical, while immediately dealing with the literal, sense. Christ, by his preaching, does in the spiritual order what the cock does in the physical order—banishes the evil doers who love the darkness rather than the light. The next stanza calls up a similar suggestiveness. The voice of Christ bidding the Fishermen of Galilee to "Fear not," and calming the angry waters with a word; Christ looking on Peter, and with the dumb eloquence of His loving glance, as it were with Moses' rod, striking the Rock of the Church and bringing forth from it fountains of waters,—all this is subtly insinuated in the verses.

IV.

Hoc nauta vires colligit,
Pontique mitescunt freta:
Hoc, ipsa petra Ecclesiae,
Canente, culpam diluit.

The Hoc repeated four times, and in the most prominent place in the verse, insists strongly on the text of the poem. Far from being an inelegancy, it is in reality a pleasant rhetorical device which, in addition to clearness, gives strength and knits together in consecutive order the several achievements of "the native bell-man of the night." The stanza just quoted sounds the same keynote as the following sentences from the *Hexaëmeron*: hoc canente moestitiam trepidus nauta deponit; omnisque crebro vespertinis flatibus excitata tempestas et procella mitescit: . . . hoc postremo canente ipsa Ecclesiae Petra culpam suam diluit.

V.

Surgamus ergo strenue:
Gallus jacentes excitat,
Et somnolentos increpat,
Gallus negantes arguit.

In this stanza we cannot help fancying that, as Lowell says of Chaucer's poetry, "the humor is playing all the time round the horizon, like heat-lightning." The necessity of prompt activity in the matter of getting up in the morning sounds as unmistakably through the first line, as though we were listening to the martial reveille of the drum. The three following lines insinuate a reality in life as powerfully as the song put to the bugle-call by some meditative soldier—"I can't get 'em up, I can't get 'em up, I can't get 'em up in the morning." Excitat—increpat—arguit! The climax is one of sound as well as of sense, as though the bird were strutting like any sentry or beadle from bed to bed and tempering his tone to the degree of inertia displayed by the sleepers. In this way, we must confess, the stanza appeals to our imagination, and so we have translated it. But Caswall takes a more solemn view of its import. He renders *negantes* by *sin*—possibly thinking of Peter's denial in the early morning so sadly associated with the crowing of the cock:

Arise ye, then, with one accord!
Nor longer wrapt in slumber lie;
The cock rebukes all who their Lord
By sloth neglect, by sin deny.

Newman similarly:

Rouse we: let the blithesome cry
Of that bird our hearts awaken;
Chide the slumberers as they lie,
And arrest the sin-o'ertaken.

We venture to think that neither translator seized the full humor of the situation. There is a striking parallelism in the phraseology of the original which is not reproduced in the versions. Jacentes excitat—somnolentos increpat—negantes arguit! The sleeper is roused—if he moves lazily, heavy still with slumber, he is chided—but if he turns over for another nap, he is sternly rebuked.

VI.

Gallo canente spes redit,
Aegris salus refunditur,
Mucro latronis conditur,
Lapsis fides revertitur.

The literal sense paints happily the feeling of hope and safety engendered with the dawn; the vitality of the sick, at its lowest ebb just before this time, once more increases; the advantage of the foot-pad goes with the darkness. All this is clear; but how should we understand *Lapsis fides revertitur?* The mystical sense seems here to thrust itself into sole prominence. Kayser, Pimont, Schlosser, Koenigsfeld, in prose; Caswall and Newman in poetry, render *fides* by *faith.* Pauly, in his prose version, renders it by *confidence*—which, we think, is the preferable word or sense. In all our devotional verse and language, 'faith' implies the theological virtue. Dealing with a classical poem, we prefer to translate *fides* in its primary meaning of *trustfulness, confidence.* In this way the verse is capable of a literal sense in harmony with the rest of the stanza—perhaps the poet tells us that they who have been stumbling and falling in the darkness may now pursue their journey with confidence. Of course, the mystical sense is dominant throughout, and nowhere more than in this line. The preaching of Christ's word (the Cock symbolized not only Christ, but as well the office of Christian preachers) brings hope and spiritual strength, turns aside the sword of Satan, renews confidence of pardon in the sinner.

Does the next strophe continue this mystical sense alone, or does it mingle with that sense a literal prayer for pity on the tardiness with which the servants of Christ rise to anticipate the dawn with His praises?

VII.

Jesu labantes respice,
Et nos videndo corrige:
Si respicis, labes cadunt,
Fletuque culpa solvitur.

The manuscript authority is in favor of *labentes* rather than *labantes*. The iambic metre, however, requires the first syllable of the even feet to be short, so that *labentes*, from *labor*, would not be correct in this foot; whereas lăbantes, from lăbo, having its first syllable short, would seem to be demanded by the metre. It may be that here St. Ambrose furnishes an instance of the gradual substitution of accentual for quantitative verse. Nevertheless, it seems to us that the happier word in this connection is labantes, wavering, rather than labentes, falling. Labantes would throw a strong light on the purpose of the poet, if that purpose was to ask forgiveness for the tardiness insinuated in the stanza *Surgamus ergo strenue*, wherein the cock chides the sleepy-eyed and rebukes the renegade. The first waking moments are the first battle-ground of the soul with Satan. Shall they be given to God with the promptitude which, St. Thomas tells us, is the essential meaning of *devotion;* or shall they be relinquished to sloth and therefore to Satan? The spirit is willing, but the flesh is weak—the disciples of the Lord are prone to slumber. *Surgite, eamus*, said Christ to the three who could not watch one hour with Him. Surgamus, cries the poet, recalling, doubtless, that tender chiding. So, too, the poet wishes us to shake off sleep that we may watch with Christ. But who has not experienced the struggle between duty and ease, grace and nature, in the effort to follow the exhortation

Surgamus ergo strenue,

which is the text for the *wavering* and *hesitation* expressed by *labare?* Labentes is therefore too strong a word wherewith to characterize the hearts that are merely wavering between sleep and prayer, and that have not definitively pronounced in favor of rest. In the third line, nevertheless, some of the manuscripts have *lapsus cadunt* instead of *labes cadunt*, and this reading would point to *labentes* rather than *labantes*. A third reading is *lapsi stabunt*. It is difficult, in the face of such variants, to insist on the preferable word *labantes*, since mere prosodial considerations, while giving a strong testimony against *labentes*, cannot rule the word out.

VIII.

Tu lux refulge sensibus,
Mentisque somnum discute :
Te nostra vox primum sonet,
Et vota solvamus tibi.

At last the mystical sense is formally and literally declared. "I am the Light of the world ; who followeth Me, walketh not in darkness" (John, viii, 12), are the sublime words which à Kempis selects as a text for the *Imitation*. St. Ambrose in his sequent hymn *Splendor paternae gloriae*, assigned to Monday at Lauds, gives the full explication of the symbolism :

Splendor paternae gloriae
De luce lucem proferens,
Lux lucis et fons luminis,
Diem dies illuminans.

Verusque sol illabere,
Micans nitore perpeti ;
Jubarque sancti Spiritus
Infunde nostris sensibus.

Sensibus is the soul : *mentis somnum* is not so much sin in general as the sin of sloth in particular. Variants of the fourth line are : *Et ore psallamus tibi*, and *Et ora solvamus tibi.*

The doxology is not, in all probability, to be ascribed to St. Ambrose, although Hincmar of Rheims assigns it to him, together with four others : *Praesta, Pater, piissime ; Laus, honor, virtus, gloria ; Gloria tibi, Domine ;* and *Christum rogemus et Patrem* (not in our breviary). Arevalo, too, follows the same opinion, resting on the words of the Saint : Hymnorum quoque meorum carminibus deceptum populum ferunt. Plane nec hoc abnuo. Grande carmen istud est, quo nihil potentius. Quid enim potentius, quam confessio Trinitatis, quae quotidie totius populi ore celebratur ? Certatim omnes student fidem fateri, Patrem, et Filium, et Spiritum Sanctum norunt versibus praedicare. The Abbé Pimont quotes three reasons given by Biraghi, who edited

the hymns of St. Ambrose, against their ascription to the Saint, and while not pretending to settle the question, denies the validity of Biraghi's reasons.

To show the close connection between this hymn and the *Hexaëmeron* of St. Ambrose, it might prove interesting to subjoin the text of the prose (V, 24): Est etiam galli cantus suavis in noctibus, nec solum suavis sed etiam utilis, qui quasi bonus cohabitator et dormientem excitat et sollicitum admonet et viantem solatur processum noctis canora voce protestans. Hoc canente latro suas relinquit insidias, hoc ipse lucifer excitatus oritur coelumque illuminat; hoc canente moestitiam trepidus nauta deponit omnisque vespertinis flatibus excitata tempestas et procella mitescit; hoc canente devotus affectus exsilit ad precandum, legendi quoque munus instaurat; hoc postremo canente ipsa Ecclesiae petra culpam suam diluit, quam priusquam gallus cantaret, negando contraxerit. Istius cantu spes omnibus redit, aegris levatur incommodum, minuitur dolor vulnerum, febrium flagrantia mitigatur, revertitur fides lapsis, Jesus titubantes respicit, errantes corrigit. Denique respexit Petrum, et statim error abscessit: *etc.*

There are some fifteen recorded translations into English of this interesting and finely written hymn. Of these, the two that most arouse the attention of the Catholic mind are those of Caswall and Newman. In the criticism of these versions which we have thought proper to make, there has been no desire to underestimate their vigorous and happy phraseology or their unquestionable melody. In order to realize the emendations suggested by the comment we have made *apropos* of each stanza of the original Latin, we have ventured to add another to the list of versions into English. For the sake of convenience the various readings of the manuscripts, some of which have been considered critically in the course of this paper, are here printed at the side of the Latin verses and are indicated by numeral references. The authority that might be quoted for the several readings has been omitted, as the design of the arrangement has been one rather of convenient clearness than pedantic completeness.

AETERNE RERUM CONDITOR.

Aeterne rerum Conditor,
Noctem diemque qui regis,
Et temporum [1] das tempora,
Ut alleves fastidium :

[2] Nocturna lux viantibus

[3] A nocte noctem segregans,

[4] Praeco diei jam sonat,

[5] Jubarque solis evocat.

Hoc excitatus lucifer
Solvit polum caligine :
Hoc omnis [6] erronum cohors
[7] Viam nocendi deserit.

Hoc nauta vires colligit,
Pontique [8] mitescunt freta :
Hoc, [9] ipsa petra Ecclesiae,
[10] Canente, culpam diluit.

Surgamus ergo strenue :
Gallus jacentes excitat,
Et [11] somnolentos increpat,
Gallus negantes arguit.

Gallo canente spes redit,
Aegris salus refunditur,
Mucro latronis [12] conditur,
Lapsis fides revertitur.

Jesu [13] labantes respice,
Et nos videndo corrige :
Si respicis, [14] labes cadunt,
Fletuque culpa solvitur.

Tu lux refulge sensibus,
[15] Mentisque somnum discute :
Te nostra vox primum sonet,
Et [16] vota solvamus tibi.

Deo Patri sit gloria,
Ejusque soli Filio,
Cum Spiritu Paraclito,
Nunc et per omne saeculum.
Amen.

1 dans.

2 Praeco diei jam { sonat / sonet

3 Noctis { profundae / profundo } pervigil

4 Nocturna lux viantibus

5 Ac / A { nocte noctem segregans.

6 erronum chorus

7 Vias

8 mitescant

9 ipse

10 Canendo

11 somnolentes

12 negantem

13 solvitur

14 labentes ; paventes.

15 lapsi stabunt ; lapsi cadunt ; lapsus cadunt.

16 Noctis.

17 ora solvamus ; ore psallamus.

AETERNE RERUM CONDITOR.

O Everlasting Architect,
Who dost renew the day and night,
And by the seasons' change effect
In sated hearts a fresh delight:

Behold! the Herald of the Day—
Who as a lamp when light is gone,
Doth watches of the night display—
Now wakes the splendors of the dawn.

And as he sings, the morning star
Dissolves the darkness of the sky:
The motley crews of night afar
From wonted paths of evil fly:

The weary sailor laughs once more,
The waves a softer song begin;
Yea, and the Church's Rock doth pour
Forth-gushing floods to drown his sin.

Arouse ye, then, as duty bids!
The Cock doth call to sleeping eyes;
He chides the heavy slumberous lids;
Rebukes the limbs that will not rise.

The clarion call of Chanticleer
Unto the sick brings health again;
The robber's sword is sheathed in fear;
And trust returns to fallen men.

Jesu! behold the wavering will,
And with a glance our fault reprove;
If Thou but look on us, the ill
We do dissolves in tears of love.

True Light, our hearts flood with Thy rays:
Let sleep from all our senses flee;
Thee let our voice first sing in praise,
Our hearts pay vows of love to Thee.

To God the Father glory meet,
And to His sole-begotten Son,
And to the Spirit Paraclete,
Now, and while endless ages run.
Amen.

H. T. HENRY.

Overbrook Seminary.

THE SCOPE AND ORGANIZATION OF SUNDAY SCHOOLS.

THIS article has no bearing upon questions past or future regarding the relative necessity and value of Catholic day schools, and other methods of instructing the children in Christian doctrine. The Champlain Assembly first, and the Editor of this magazine later, recognizing that in many portions of our country the Sunday School is, and must be for some time, the main source of religious instruction; and that, even where excellent day schools exist, a certain percentage of the little ones will almost invariably be found attending secular schools, desired to bring the question of Sunday School ways and means before the public; in the laudable hope that improvement in methods will result from the general interest that may be evolved, from the friction of brains and the interchange of experiences. In both instances, the writer was asked to open up the question. He complied with the requests, not because he was conscious of any special qualification to teach his brethren on a point so important; but acting on the principle that a grindstone can sharpen a knife although incapable itself of making an incision.

It goes without saying that in the whole cycle of human knowledge there is no subject more deserving of close attention and deep investigation than that of how best to impart to human minds, whether young or old, a knowledge of the doctrines of the Catholic Church, of the saving truths by which we are made free. This is the work our Lord committed to His Apostles with the mandate "Going forth into the whole world, preach the Gospel to every creature." This has been the great work of the Church since the beginning. This is the object of all preaching. Thousands of books have been written regarding it. Rivers of martyr blood have flowed for its sake. And on it depends the happiness temporal and eternal of the human race.

As youth is the springtime of life, the period during which the seeds of truth must be planted in the heart, the character of the instruction then given is evidently a matter of the utmost importance. These facts being borne in mind, we

are prepared at once to inquire into our fundamental question.

THE SCOPE OF THE SUNDAY SCHOOL.

What is the scope of the Sunday School? In other words, what can a Sunday School be reasonably expected to teach? Ideas must be very clear, and very correct on this point. Otherwise, the work cannot possibly be done in a manner commensurate with its importance. The scope of any instrument is the accomplishment of the purpose for which it is designed. Nothing short of this will suffice. The scope of a house is to shelter its inhabitants from cold, from heat, from storm. The scope of a ship is to convey its passengers and freight securely to their destination. The instrument must be adapted to its object not only in general, but also in particular. A house that would be a luxury in the Tropics, would be an absurdity at the Poles. And a boat capable of carrying a party conveniently and pleasantly across the Hudson River, might be the ruin and the destruction of that same party desiring to traverse the ocean.

The scope then of the Sunday Schools is to make children good Catholics; to teach them *all that is necessary* for the salvation of their souls, the proper edification of their neighbor and the preservation and propagation of the Catholic faith. And the expression "all that is necessary" signifies something more than mere essentials. A man CAN live on bread and water. But no one would say that bread and water alone are proper food for the daily sustenance of any human being. The Sunday School, therefore, to be an adequate instrument must provide our young people not only with the knowledge, lacking which they cannot save their souls, but also with as much instruction as is required to make that salvation easy and secure. Anything short of this renders it an incompetent instrument, useless for the purpose for which it is designed, insufficient to satisfy the consciences of those who are responsible for the pasturing of human souls.

What may we call an adequate knowledge of Christian Doctrine? We would wish to see our children taught, first,

their prayers ; secondly, the two Catechisms of the Council of Baltimore ; thirdly, a larger Cathechism after the fashion of Deharbe ; fourthly, a good knowledge of Bible history, of Church history and of liturgy ; fifthly, the proofs of their Faith, gleaned from books like the two excellent works of Cardinal Gibbons, DeSegur's "Answers" and "The True Religion" by Father Russo. With knowledge of this kind the rising generation will be firmly grounded in their faith. They will be strong against sneers and gibes and insinuations, as well as against open attacks against the truth that is in them.

But is all this possible? Can it be attained in the Sunday School. Does not a statement like this and its evident truth make the case seem hopeless? It is certainly quite difficult. But Hannibal and Napoleon both succeeded in taking their armies across the Alps. And no one can tell how far we may reach, in this all-important matter, if we get many minds concentrated upon the subject. Results undreamed of may be obtained as the result of this concentration, provided the *ideal* be kept high, and the *organization* of our Sunday Schools be made as perfect as possible. Nothing prevents the accomplishment of high ideals so much as the toleration of low ones. It is an aphorism that most people are as lazy as they can afford to be, and as industrious as they *must* be. One of the best works any of us could do would be to mould public opinion into such a form, that nothing but the best and the largest results in this respect would be tolerated. Public opinion is the great spur of the age in which we live. Many a time and oft it is used to further ideas and methods of at least questionable truth and utility. *They* do the world at large a great benefit who use it, whenever available, for the propagation of principles that cannot but redound to the welfare of mankind.

THE ORGANIZATION OF SUNDAY SCHOOLS

is a very large and difficult subject. It includes, 1st, proper grading; 2d, the selection of the right kind of teachers, and often the training of the same; 3d, the best methods

of teaching, and 4th, the wise and tactical placing of responsibility.

GRADING.

A Sunday School to be properly organized should have at least five grades. The first for the children who do not yet know their prayers; the second, for those who are preparing for their first confession; the third, for those soon to receive their first Communion; the fourth, for those who expect to be confirmed; the fifth, for children after Confirmation. The fifth grade may, especially after a while, be subdivided into three or four other grades each one higher than the other. In many parishes, there has long been a custom of insisting that no child be emancipated from the obligation of attending Christian Doctrine instruction until the age of 17 years shall have been attained. Of course, it has hitherto been impossible to keep all until that period. But very many remain, and their number will be increased, as the years go on, and the insistency upon this point becomes stronger and more universal. And it might be remarked in passing that those who do remain make afterwards the best and most devoted Catholics that can be found. As a rule, unpractical and vicious Catholics will be found among those who neglected the Christian Doctrine class after their Confirmation.

To the 1st grade the prayers alone may be taught; that is, the Sign of the Cross, Our Father, the Hail Mary, the Apostles' Creed, the Acts of Contrition, Faith, Hope and Charity, the Confiteor and the Hail Holy Queen. It is well to have these prayers printed on a separate sheet. And the children should never be allowed to recite them in sing-song fashion.

The 2nd grade, that is, the children who have not yet made their first Confession, should learn a small catechism. We need a very short and a very simple compendium of the catechism for these little ones. Quite a few experienced teachers have already tried their hand at the making of such an abridgment. Let us hope that others will follow their example until finally something universally satisfactory will

have been produced. It should contain about the following points: Our Creation and its Object, God, the Soul, the Mysteries of the Holy Trinity, the Incarnation and Redemption; a clear idea that Christ is our Saviour, Sin Original and Actual, Mortal and Venial, Reward and Punishment, definition of the Sacraments in general and of each one in particular; Contrition and Confession; the Commandments of God and of the Church, and the Holy Days of Obligation. All this might be put within a space of four or five pages, and everything the child will learn afterwards should be simply a development of the same.

In the 3d grade, the Baltimore Catechism, No. 1, should be taught. There is an edition published with the definition of words at the beginning of each chapter. This is highly to be commended.

The 4th grade should learn the Baltimore Catechism, No. 2, with similar definitions. The Baltimore Catechisms are here mentioned in particular, because they are supposed to be the official manuals of religious instruction for the United States. Any other catechisms containing about similar matter would, of course, serve the purpose just as well; apart from the question of whether or not a departure from the recognized text is to be recommended, and regarding which there is no intention to here express any opinion.

The 5th grade should learn a quite large and developed catechism of the character of which the Deharbe is a quite good type. It should also study the Church History, the Bible History, the liturgy and the proofs of religion mentioned above. The writer has no desire to pose as either a critic or a professional reformer. He has no sympathy whatsoever with the disposition which grumbles and complains at nearly all the things that are. And yet there is a proper and a right-minded form of criticism, a reaching out for, and a desire of better things, which is essential to all progress and the very reverse of the disposition just named. The one is Thersites growling in his tent; the other is Hector striving manfully in the field. The one constantly destroys, the other ever builds up. This being promised, a question becomes

apposite. Who can give a good reason why it is easy to find several dozen series of school readers in sets of six or seven, the one always a development and a logical sequence of that which preceded it; whereas we seem to have only two official catechisms that are in any way co-ordinate, and the catechisms published by private enterprise and authority rarely consist of more than three numbers? May we all live to see the day, before long, when there will be sets of official catechisms, all developments of the little compendium of which mention was made a moment ago; and all so fitting into one another, that each will be simply an amplification of the one that has preceded it. This idea seems worthy of a good deal of thought. It will do no harm to talk about it where the observations will do the most good. If any reader feels a gift in this direction he should try his own hand at it. When this will have been done in the best manner, a very great and important work for the salvation of souls will have been accomplished.

Ordinarily there should not be more than from ten to twelve children in a class. In fact, the line might be drawn at ten. But this remark applies only to where it is necessary to have all the children in one or two large halls. Where circumstances are such that each grade can have a room to itself, as many as forty or fifty children can be placed in a class, if the teacher be one of the right kind, which at present is supposed. The same lesson should be given to all the classes of the same grade, and to all the children in each class. A very pernicious practice obtains in some Sunday Schools of never allowing a child to go forward if he misses a lesson, until that lesson be recited. One sometimes sees a class of ten children, each responsible for a different lesson, and not one of the ten knowing the lesson assigned him. This is terribly wearing upon the teacher, it destroys attention in the pupils, it is a constant source of discouragement, and it is unnecessary. I say it is *unnecessary*, because Christian doctrine is not like Arithmetic. In Arithmetic, it is impossible to learn subtraction or multiplication before addition has been acquired; or division until the three have been mas-

tered one after the other. But in Christian Doctrine one can begin at any point. It is better indeed, and more desirable to follow along successively without missing anything as we go, but the habit of holding the children back is so pernicious that it deserves to be reprobated.

There should be a Superintendent for the boys and another for the girls. And where it is possible, it would be well to have the boys and girls who have not yet made their first Confession, in a separate division, under a Superintendent of their own. Needless to say, the presence of the priest, who is Spiritual Director, is indispensable. He should be there every session, and, practically, every minute of every session. It is not necessary for him to interfere with the work of the teachers in their classes. But he should be there to instruct, to encourage teachers and pupils alike, and to let all feel that he has no deeper interest on earth than the care of the children. We might go a step further, and assert that the Pastor himself must always take a deep interest in the Sunday School. As was said a moment ago, regarding the non necessity of the Spiritual Director interfering with the work of the classes, it may be said similarly that there is no need of the Pastor holding entire and absolute control. It is not necessary for him, as it is for the one immediately in charge, to be present every session and all the time. But he should know what is going on in the school. He should show his deep interest in it, and he should not allow anything to interfere with his frequently visiting it.

Much importance attaches to keeping a correct register of the attendance and the application of the children, as well as of their conduct. But it is well to remember that the conduct of the children depends almost entirely upon the teachers. This much is sure, you will rarely know a bad child to be made good by notes on conduct. It is very desirable also that the Superintendents and the Spiritual Director keep an exact percentage of the attendance and the lessons, that they may know whether or not they are doing their full duty. Through lack of experience on that point the writer cannot estimate what percentage of attendance and lessons might be counted

good in country districts. But in the City of New York less than 80 per cent. of an average the year round seems lower than what can reasonably be expected.

THE SELECTION AND TRAINING OF TEACHERS.

This lies at the very foundation of success. Every Sunday School to do its work properly must be equipped with plenty of teachers who know how to teach. With this end in view, the Spiritual Director should choose, first of all his Superintendents from people who have considerable experience, not only in teaching but also in management. And if he cannot find such people he must *make* them. Trained teachers, that is, those who have experience in teaching day schools, are extremely valuable both as superintendents and class teachers. But no matter what the natural efficiency of the teachers may be, they must be constantly spurred on. The Spiritual Director should hold meetings of the teachers not seldomer at any time than once a month; and in the beginning he can well afford to hold such meetings once a week, taking care that they be arranged for convenient days and hours, and that they do not last too long. In these meetings the Director should impress, first of all, a high ideal of the work in which his assistants are engaged, making them understand that it is the most important, the most honorable and the most responsible that can be committed to a human being. He should urge them to constantly progress in their own knowledge of Christian doctrine, by frequent study not only of the smaller catechisms, but also of books like the "Catechism of the Council of Trent," Gibson's "Catechism Made Easy," the "Catechism in Examples," "Power's Catechism" and Father Kinkead's "Explanation of the Baltimore Catechism." He should teach them kindness and firmness; and, also, although this must be managed with much tact, to recognize that *success with pupils* is the only proper guage of duty done. Many a time a Spiritual Director goes through his Sunday School with about this result: He will find one teacher who tells him the boys are the best in the whole world, the most studious, the most polite and the most

excellently behaved. The next teacher will inform him that the boys are all ruffians and villains, the most innocent of whom will certainly one day be hanged. Is there any real difference between those two classes? Not a great deal. Pick out two or three sets of ten or twenty boys at random in any of our cities or towns, and the average amount of vice or virtue in each set will be amazingly even. Everything depends upon the teacher. Kindness is very necessary. But firmness is no less requisite. This is especially required for boys. Make a boy know that you can conquer him whenever you so wish, and he will love, respect, work for, do everything short of adoring, you. But let him imagine for one moment that *he* can overcome you, and he will not only worry, annoy and fret you, but he will also despise and sometimes hate you. The writer remembers very well when he was about *twelve years* of age a new professor came who started in to captivate the class by addressing them as "Gentlemen." A number of the boys put their heads together and gave him just two weeks' time to be able to stand them. As a matter of fact, the poor fellow lasted only ten days. He was succeeded by a man who began by picking out the ring leader of the whole set and punishing him. That man remained in the school until long after those he met at first had finished their course.

As a rule, ladies are more valuable as Sunday School teachers than gentlemen. There are many causes for this. But the underlying reason is that the average woman is a born teacher; the average man is not. Of course, this does not apply necessarily to the upper grades. But any one who has this work to do will save himself many days, weeks, months and even years of worry and comparative failure, if he be chary about the employment of men at this work, in the beginning. After everything is in perfect running order, after he has his own graduates whose hearts are in the work, he can gradually introduce the men to teach the boys. And men are better for the larger boys, if we can get men who will produce as good results as women. But we might as well recognize facts as they are. We do not, in the beginning, find men capable of doing this work properly, as a rule.

METHOD OF TEACHING.

These will be treated in detail in a later paper and probably by some one else. What is here said applies principally to the general direction. It is presumed here also that the Sunday School is held in a large hall where all the different classes are congregated. Sunday morning is ordinarily the best time for the session. The children, especially the boys, go unwillingly in the afternoon. And two sessions are not advisable. It is very important to begin on time and also to end on the minute, not allowing the whole session to go beyond an hour or an hour and a quarter. The Spiritual Director should have a bell, a single sound of which will immediately call every one to order. Nothing is more important than to train both the teachers and the pupils to prompt obedience. A second stroke of the bell should never be required to bring everybody to immediate attention. The following will make a good order of exercises for each session.

1st. Spiritual Director calls attention with one stroke of bell.

2d. He salutes—"Good morning children"; they answer—"Good morning, Father."

3d. Short prayer.

4th. Hymn.

5th. Director addresses the school for three or four minutes.

6th. Teachers explain the lesson for the next day.

7th. Teachers hear lesson of present day.

8th. Teachers read the epistle and gospel. It is well to circulate Bibles through the classes that the children and teachers may get used to handling them.

9th. Teachers mark books.

10th. Spiritual Director makes another short address.

11th. Hymn.

12th. Closing Prayers.

The Spiritual Director will find it very conducive to the progress of the children, if he have a blackboard, on an elevated platform, and if upon it he write every Sunday, or

has written at his own dictation, the lesson for each grade for the next session. And he must always insist that the lessons there inscribed be learned for that particular day.

It is well to have at least three examinations each year; the first on the second Sunday before Christmas, the second on Passion Sunday and the third on the Sunday before the last of the term. The children of the upper grades can be examined most thoroughly in writing. It is well to give them about twenty questions covering the entire matter of the past three months. For the smaller children the examination must be oral. A method for this, which works very well at times, is for the Director to mark off ten or twenty questions in the matter of the term, and changing the teachers to classes that are not their own, let them interrogate the children with these questions, separately.

A full report of the result of each examination, the percentage gained and also an account of the number of lessons known and missed during the term, the number of times late and absent, as well as the conduct of the children, may be sent to each child's parents. And these reports should be brought back by the children on the Sunday next succeeding, signed by one of the parents.

Rewards are valuable in this connection, and they evoke a very considerable result. A medal for the first graduate in the boys' and in the girls' department each year is a powerful incentive. Other prizes can be provided suitable to the tastes and the capacities as well as the various ages of the children. Many more things need to be said upon this point, but it is impossible, within the range of a single paper to exploit every phase of so large and important a question.

RESPONSIBILITY.

The proper placing of responsibility is a large factor in Sunday School training. The teachers in each department should be held strictly accountable to their own Superintendent, the superintendents to the Spiritual Director, and the Spiritual Director to the Pastor. This can be obtained by accustoming all concerned to reasonable criticism and

admonition for shortcomings; and also by publishing the tri-monthly returns of the different classes, the averages of the various departments and the general results of the school. Without this responsibility and the energy which it develops, work is likely to be slow and unprogressive.

There is another form of responsibility which does not yet exist, and which cannot be brought about except by either legislation or mutual co-operation; that is, the result that could be obtained from bringing the various Sunday Schools into open public competition. Everyone is familiar with the old saying of Archimedes to the effect that, given a fulcrum and a lever long enough, he could move the world. What leverage does in mechanics is attainable in moral and religious matters by competition. The best horse needs a spur. And even a spur is not always sufficient. When great racers are matched to run against time, it is customary to take two, sometimes three, of the best other horses that can be obtained; to let each of these in turn run against the champion, at full speed, over a portion of the course that is to be traversed. In this way the highest ambition of the racer is excited. A pace is set for him that brings out his very best energies, and results are attained that otherwise would be impossible. In our Sunday School work we need something of this kind. The internal competition between various classes and departments takes the place of the spur. We need the pace-making also. This would be advantageous for the ablest and the best of us, just as well as for those who are less brilliant or less ambitious. How can we get such a pace set? In 1884, the Council of Baltimore ordered in every diocese the formation of a School Board which would have the right and the duty to examine the teachers and the classes, to report upon them, and to make public the exact, absolute and relative condition of each school. Who can ever adequately praise the labors and the sacrifices of those faithful Pastors, or those devoted Brothers and Sisters of various orders, who for fifty years, with small means, in spite of many obstacles and sometimes with little public commendation, have labored in

season and out of season until finally they have made the Catholic Day Schools the very Palladium of true Faith in this country? And yet, we have all seen these very schools advance one hundred, in many instances two hundred per cent., within the last twelve years, through the benign effect of this legislation; pushed forward by the laudable desire to excel, and by the dread of making a poor showing in competition, brought about by the visits of the School Board and of the Diocesan School Inspectors. Who can put a limit to the results that might be obtained, had we similar legislation for Sunday Schools, were there a definite standard of proficiency to be obtained, had we Sunday School Boards and Inspectors, and were the results of the competitions and visitations made public? This looks like something which is certain to come. All who are concerned in this work and responsible for the education of the children, have a deep interest in bringing it about as soon as possible. It makes no difference to the individual schools, pastors, superintendents or class teachers—whether their own school would be at the head or the foot of the list in the beginning. We all want what is best. This would show us what is best and in a measure compel us to attain it. And it would not only increase the strength and the efficiency of what seems to be a necessary arm of the Church; but it would also be for themselves the fullest possible realization of the promise of the Holy Spirit: "They who instruct many unto justice shall shine like stars for all eternity."

MICHAEL J. LAVELLE.

New York City.

THE UNPUBLISHED LETTERS OF ARCHBISHOP SEGHERS.

Continued.[1]

THE many trials, the 'pugnae foris et intus,' now began to tell on his precious health, which had never been robust; since December, 1867, he began to have hemorrhages of the lungs. Nevertheless, he continued to work as if he enjoyed the best of health. In March, 1868, he bled profusely from the lungs during five consecutive days, or, as Fr. Jonckan put it, "Crache du sang, ou plutôt vomi a pleins poumons." His friends feared that his end was not far off, and yet, four weeks later, as we learn from a letter of Fr. Jonckan, he is busily engaged in missionary work, baptizing five Indian girls, whom he had himself instructed in the faith. In the following month he writes to the Rector, asking him to procure him the faculties to bless and invest with the black scapular.

"I send you enclosed a petition which you will oblige me by sending to Paris. I hope my uncle will be able to foot the bill of expenses. . . . I learn from Father Jonckan that you have been in Rome. I hope you will be the channel through which a portion of the Papal blessing will flow on me. Our lot is to die without seeing the Pope; I trust we will see him in Heaven. . . . I beg of you to ask the students of the American College, and as many pious souls as you meet, to pray for me. I had, last March, a bleeding of the lungs (hemoptysie) caused by preaching and singing. . . . If it be God's holy will, I am ready to depart from this life, but, as our Bishop often says, quoting St. Martin, 'si adhuc populo tuo sum necessarius, non recuso laborem.' I am as ever in expectation of some good advice and some wholesome lessons."

In answer to the faculties, which the Rector sent as requested, Father Seghers wrote, August 8, 1868:

"I owe you many thanks for the loving care you take of your scattered sheep. The day after I received the good news of the 'facultas benedicendi quodcumque scapulare,' I offered up the Holy Sacrifice for you; I have no other means of showing my gratitude. . . . I wish I were in Louvain just now to hear you talk about Rome and the Holy Father. We hear so little of the Pope in this out of the way place. But, never mind, it was one of the sacrifices we made when leaving the old country. . . . If my uncle has some money on hand, I wish you would be kind enough to

1 See AMERICAN ECCL. REVIEW, July, Aug., Sept., 1896.

buy me Beelen's 'Commentarium in Acta Apostolorum;' also Bisping's 'Erklärungen' of St. Paul's Epistles. . . . I dare say you will soon call me a troublesome person, because I always want something. . . . The distance between Belgium and Vancouver Island grows shorter every day. Your last letter arrived here in one month and nine days; and, as soon as the railroad between New York and San Francisco is completed, we will be able to write to the old country and receive an answer back in two months, just the time I spent in coming to this place. Who knows? Perhaps, you will avail yourself one day of the opportunity, and pay a visit to your friends and former pupils.

"If you can leave for Rome, why can you not leave for America? . . . Regarding letters, we are likely to lose some of them, at least in the beginning. The stage is robbed very often on its way over the plains; the same will happen to the cars when they are crossing from St. Louis to the Rocky Mountains. Only a few weeks ago, four masked men stopped the stage and took from the agent of Wells, Fargo & Co. all the money they had in the mail bags. I hope to hear in your next letter that our Bishop is on his way home. May the Almighty bring him back in good spirits and in good health!"

He expected the Bishop would bring him a letter from the "dear old Louvain," but he had to announce his disappointment in an epistle, January 20, 1869:

"I have been waiting for a long time for a letter from you; I expected one through our Bishop, but unfortunately I got none. I should not grumble, but I cannot refrain from telling you plainly that what you wrote on the paper, which contained the faculties of the scapulars, amounted to very little. I hope to be more fortunate in the future, and that you will devote some of your valuable time to your sons on Vancouver Island. Whatever you expend for me, I wish you would ask my uncle to return as soon as possible. . . . My health is improving, but the word 'rest' is not found in the dictionary of British Columbia. . . . His Lordship arrived here on the tenth of December, in good health and in good spirits. May the Almighty grant him comfort and consolation in his anxieties and perplexities."

One of the great troubles that met Bishop Demers on his return to Victoria was the precarious health of Fr. Seghers. The bleeding of the lungs ceased on the Feast of the Blessed Virgin. The Bishop firmly maintained that this sudden change was due to a miracle, and speaks of it as such in a letter to the Rector of Louvain. Nevertheless he feared a return of the evil, and adds these touching words:

"O ciel! Gardez—le moi! Autrement, il me semble que la moitié de ma vie serait perdue!" In April, 1869, Fr.

Seghers gives again an account of himself. He first proposes a theological difficulty: "Theology teaches that it is lawful for sick persons to receive Holy Communion without fasting, as soon as they have received the Viaticum. Now, must Holy Communion, following after the Viaticum, be administered as Viaticum, with the Rubrics laid down in the Ritual, (art. de com. Infirmorum) or must they be administered like ordinary Communions? Ratio dubitandi. Benedict XIV De syn. Dioc, lib. 7, cap. 12, says: 'per modum viatici;' Dens, Ligouri and Gury seem to say the contrary. I anxiously expect your answer, because the case is a practical one." Then he continues:

"My health is improving, Dear Father, and I am in hopes that the present summer, which bids fair to be a beautiful one, will procure me the blessing (if it be a blessing) of a radical cure. Anxiety of mind and too much singing have brought on my present ailment, which consists in a weak stomach and continued colds on the lungs. . . . I am not doing much at present; I look upon this present time as a period of rest. God knows what is in store for us during the absence of our Bishop. However, we shall fight our battles through. . . . I have hardly any news to tell you, except, perhaps, that there is a great deal of talk about annexing Vancouver Island and British Columbia to the United States. If this place did belong to the States, Victoria would become the largest city on the Pacific, North of San Francisco, but all our Indian missions would be knocked on the head. Let us leave all to divine Providence to arrange for the best."

In the meantime, the Rector, Mgr. De Neve, informed him that a young Flemish Priest from the American College, Father Brabant (now one of the most devoted Indian missionaries of the far West), would soon join him; the venerable Superior surprised him, at the same time, with the news that he had his eyes upon him as his future Vice Rector of the College.

"Nobody calls in question," Fr. Seghers writes in answer, May, 1869, "the advisability of procuring for yourself some one to lighten the burden that weighs so heavily on your shoulders, but I cannot understand why you direct your attention to the distant shores of the Pacific, where the number of priests is comparatively small, and not to some of the Eastern States where the only trouble consists in

'l'embarras du choix.' Among the priests out here, Father B. is undoubtedly the best qualified for the American College, on account of his self-control, a quality which I have not. And as for our Bishop, he will lend a deaf ear to your most urgent supplications should you ask for me. To leave this country would be for me a great sacrifice, and the loss of the crown which I expect in dying in our woods. However ardently I desire to see you assisted and relieved, nothing but obedience will drive me away from my dear, loved Vancouver Island. What you call in Flemish 'Let nut von dees huis" (the utility of this College) is now more evident to me than ever before. I would pity the Catholic Church in America if it had not the American College of Louvain to send her good and noble-hearted missionaries. Our Bishop will soon depart for Rome and again leave the whole burden on my shoulders. I hope you will pray for me that I may 'accipere Spiritum Sanctum ac robur.'" He continues:

"Father Brabant will receive a hearty welcome. I have written to him that I did not see any reasons why he should leave the college before the end of the scholastic year. If you have no objections, he might leave about the middle of August, come across the States by railroad, and arrive here towards the middle of September. However, I do not want to have anything to say in this matter. I only wish that he will not miss the lessons on the 'Rituale Romanum,' which you usually give at the end of the year. . . . My health is improving. People say that I am threatened with consumption. I hope it will be one of those slow consumptions that last forty years and more. . . . If Father Brabant has not left at the time you receive this letter, I wish you would tell him that he cannot come here to enjoy himself, to have a good time, as some imagine.

"Although we feel happy and contented here and are far from being habitually downcast, yet our chief aim is to bring sacrifice after sacrifice; that is, the sacrifice of our own will; 'notre amour propre qu'une de nos soeurs avait coutume d'appeler l'amour salé: elle est morte pleine de vertus, il y a quinze jours; je la recommende a vos prières.' And this is the very road that leads to true enjoyment and real happiness. . . . Returning to what you said in your last regarding a coadjutor, I sincerely wish that you find one according to your own heart. I hope, at any rate, you will not have a coadjutor 'cum jure successionis;' for I may not be acquainted with your successor and not love him. I know *you* and I love *you*. Allow me to oppose my wishes to yours, and to desire things to remain 'in statu quo.'"

His friend and fellow missionary, afterwards the Vicar General of Victoria for many years, wrote that the "health of Father Seghers is good at present. The Bishop cares for him a great deal, and gives him no more chance of exposing his life by every kind of imprudence." "It was a great blessing for me to find such a wise, zealous and pious director in Father Seghers, who is esteemed by all that are good, and honored by many even more than the Governor. From the beginning, as you recommended me to do, I put myself entirely under his guidance, and I experienced at once that he had inherited your spirit. I wish to every young priest such a guardian angel to direct his first steps on the Missions. Without him I would have felt as disappointed in this Mission as so many others, but through him I am now pleased and happy, and I hope that God will grant me the grace of perseverance."

The fears of Bishop Demers for the health of "dear Father Seghers" were not groundless. He could not hand over to him the administration of the diocese, when leaving for the Vatican Council, as the health of the devoted priest was visibly going down; and so he invited him to travel to Europe and be his Theologian at the Council. What Fr. Seghers never expected to see, came to pass; he saw the Pope; he became personally known to the great Pio Nono, and intimately acquainted with Leo XIII. All on a sudden the Rector received a letter from Ghent, dated November 12, 1869: "I hasten to acquaint you of my safe arrival in what I formerly used to call my home. Last night I took my uncle by surprise. It is my sincere wish to see you before starting for Paris, where I am to meet the Bishop."

The next letter brings best wishes for a happy New Year, from Rome.

"With the unchanged, and I dare say unchangeable feelings of filial affection I always cherished for you, I offer you my best wishes for the beginning of the year 1870. May it prove to you one of happiness and blessings for time and eternity. To-morrow (January 20), I trust to be privileged to offer the Holy Sacrifice on the altar of the Confession of St. Peter, where I will not forget you. I also expect from you the assistance of your prayers.

Both the health of my body and of my soul are in want of some particular blessing, which through the prayers of pious friends, I expect to receive from heaven."

On March 7, 1870, he writes from Rome (Ara Coeli):

"The Archbishop of Oregon brought me your kind letter; many thanks for it. I have thought of you and the American College while celebrating Mass on the Confession of St. Peter. I have a great desire to spend a few days in Louvain, if it does not inconvenience any one. Tell me, might I not go through my retreat with the 'Ordinandi' of the College this year? When does their retreat commence?"

An American ecclesiastic, visiting Belgium, had stated in an after-dinner speech, that there was no work for an ambitious, zealous missionary in Vancouver Island. Bishop Demers, being notified of this report, instructs his "Theologian" to correct the error.

Father Seghers writes from the Eternal City, March 16, after stating the case:

"Speeches and toasts of this description are dangerous to us. All I ask you now is not to form an opinion in this matter until I arrive in Louvain, which will be soon. Then I shall make it my duty to give you the necessary particulars and explanations.

"I have been in Loretto and Naples and on the top of Mount Vesuvius. I will not leave Rome until after Easter, but the precise time of leaving is a matter of uncertainty, as long as I do not know the Bishop's mind about it. It is my earnest desire to go through a retreat before leaving Europe, but the letters we receive from Victoria will not permit us to stay away very long. I am ready to start at any moment; the sooner the better. We American Missionaries always have 'steam up.'

"In conclusion, I beg you and your pious flock to obtain for me a radical recovery of my bodily health. It seems that Almighty God has begun to hear my prayers and the prayers of other people, as, in fact, my health is getting better, which inspires me with hope for the future. Still, let not my will be done, O Lord!"

While in Rome, Bishop Demers presented him to Pius IX, asking a special blessing from the great Pope for the sickly missionary, whose life was so precious to the diocese. The Holy Father, with prophetic vision, assured the Bishop of the perfect recovery of his devoted priest. At the suspension

of the Council, they were anxious to return at once to their "dear" Island, but they lacked the necessary funds, and the good Rector, as appears from several letters, had to help them out of their difficulty.

Not long after their arrival in Victoria, a severe cross came upon Father Seghers, as we learn from his letter of January 5, 1871.

"A most trying affliction has thrown us into grief. On Saturday, December 31, our Bishop had a severe attack of apoplexy. Although he is able to move about a little, yet he is but imperfectly conscious; paralysis has taken away the use of his tongue. We are virtually without a Bishop. I need not tell you what my feelings are at present. Last Sunday after Mass I expected his death every moment. I give up all hope of his recovery. . . . May Almighty God have mercy on us in the gloomy situation in which we find ourselves! I now ask you and all the professors and students at the college to give us the help of your most fervent prayers. I wish you a happy New Year, a happier one than it bids fair to be for us. Should any change occur in the Bishop's condition, I will make it my business to let you know at once."

Ten days later he wrote:

"Although you have hardly received my last letter, I must write again to acquaint you with the state of the Bishop's health. I am sorry to say there is no real improvement. After his attack of apoplexy he grew a little stronger. He is now able to leave his bed and walk up and down the room. But there is great danger of a new attack, and the doctor does not trust apparent improvement. Our gloomy anticipations are unfortunately realized; the Bishop will be unfit, from this out, for any duty. May Divine Providence watch over and care for our poor and forlorn diocese! . . . I hesitatingly tell you something which I should have told you long ago; but for fear of meddling with the affairs that are not my own, I refrained from doing so. To-day, however, I will make an effort, and I beg your pardon beforehand for interfering (apparently) in your business . . . I am of opinion that you should prevent students from spending their time, by staying in places or dioceses where they have no business, instead of going directly to their own Bishop. Let those students be ever so pious and learned, their conduct will throw a slur on the college, by taking such uncalled-for liberties.

"It struck me the other day that being ordained for a Bishop is not a human but divine calling; and to be unfaithful to this calling is to be unfaithful to God: 'Non es mentitus hominibus, sed Deo.' I blame nobody, but I cannot refrain from expressing what I think about something which may become an abuse and injure the fair reputation of our college."

Before Bishop Demers died (July 28, 1871), he designated Father Seghers as Administrator, and when the expiring prelate was told that his good priest was dying of hemorrhages he predicted his speedy recovery. which was fulfilled a few days after, though the doctors had throughout despaired of the life of Father Seghers.

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(*To be continued.*)

THE NAME OF MARY IN OLD CHRISTIAN INSCRIPTIONS.

AMONG the remains of Christian antiquity we find numerous representations of the Blessed Virgin, mother of Christ, in mosaics, sculptures, sarcophagi, mural decorations of the catacombs, carvings in ivory, gilt glasses and all manner of trinkets. Some of the paintings in the catacombs which picture Our Blessed Lady carry us back close on to Apostolic times. Concurrent with these representations we have the frequent expressions in the writings of the early Christian Fathers which eulogize Mary, the mother of the Divine Saviour.

To these incontestable witnesses of devotion paid to the Blessed Virgin in the primitive Church, we may add a third category of proofs, namely, the testimony of early inscriptions which are found principally in cemeteries and churches of undoubted antiquity.

In order to limit the scope of our inquiry into this field of Apologetics I propose to confine myself to an examination of

inscriptions belonging to the first six centuries. The mass of specimens at our disposal may be grouped into three classes, namely, inscriptions on tombstones in which the name of Mary occurs; secondly, inscriptions in churches dedicated by name to the Blessed Virgin; and thirdly, various small objects of different uses which have the word *Maria* engraven upon them.

I.

The oldest tombstone which we know of bearing the name *Maria* inscribed upon it is that of a brother and sister who suffered martyrdom under the Emperor Valerian during the persecution in 255 or 256. They were called *Nion* and *Maria* and died together with their father Adrias and an uncle Hippolytus, all of whom had come to Rome from Greece. Having embraced Christianity and sealed their profession of faith with their blood, they were buried in the catacombs of S. Callisto, on the Appian way. It is to this martyr group that S. Damasus makes a touching allusion in his well-known inscription for the burial chambers of the Popes, calling them "messengers of blood whom Greece did send to us," *martyres quos Graecia misit.* The tomb lay in one of the so-called sand pits (arenarium) which in later years caved in and is at present inaccessible; but the mediæval pilgrims have preserved for us its inscription, read and copied by them, and found in De Rossi's *Roma Sotteranea* (III, p. 200; inscrip. II, p. 66, n. 25).

Nata Maria simul caro cum fratre Nione
Gaudentes sacram promeruere fidem.
Divitias proprias, Christi praecepta secuti,
Pauperibus larga distribuere manu.
Quorum praeclaris monitis multoque labore
Accessit summo sancta caterva Deo.

It is a simple yet touching legend, a lovely record of the joy and fervor with which sister and brother embraced the faith, of the generous liberality with which both, following the teaching of Christ, gave their wealth to

the poor, and how their sweetly persuasive words and selfsacrifice drew multitudes to follow in their wake, confessing Christ crucified.

Next to this, another, perhaps still older, and by reason of its contents one of the most interesting sepulchral inscriptions containing the name *Maria*, is found upon a tombstone in Ravenna. De Rossi believes that it dates back to the second or the beginning of the third century. The circular crown of the monument contains the sign IX (Jesus Christus) beneath which are two fishes, the usual Christian symbol.[1]

Then follows this inscription :[2]

VALERIE MA
RIE M. VALERI
VS EPAGATHVS
CONSERVE
SORORI ET
CONIVGI QVA
CVA (cum) VIXIT AN
xxxviii V V POS (Virginius Virginiae posuit)

The epitaph indicates that husband and wife belonged to the noble family of the Valerii. How then can they call each other *conservi?* They are fellow-servants in a spiritual sense (Compare S. Paul to the Colossians I, 7, and IV, 7). St. Jerome, in a letter to Paulinus salutes the wife of the latter, Tarasia, as *sanctam conservam tuam in Domino* (thy fellow servant in the Lord). In Porto, the harbor-town of Rome, we find an epitaph over a tomb in which a husband and his wife lie buried, with the words: *Conservi Dei fecerunt sibi in pace.* The terms *soror et conjux* in the above inscription of Valerius is explained by a fact mentioned in the life of S. Severus of Ravenna, whose wife embraced the monastic state when he became bishop (*uxor in sororem versa*), namely that when Paulinus received the priestly ordination, Tarasia became *de conjuge soror Paulini facta.*

1 Indicating the reception of the sacraments of Baptism and the Blessed Eucharist.—Ed.

2 De Rossi, Bullet. 1879, pag. 107.

A similar instance of a sepulchral inscription containing the name of Mary, is mentioned in the acts of the persecution in Numidia, Africa, about the year 259. Among the numerous martyrs of that time was one *Maria*, whose son *Marianus* was beheaded before her own eyes. The annalist draws a beautiful picture of the matron, who, like the Hebrew mother of the Maccabees, gloried in the sacrifice of her child and kissed with affectionate gratitude his bleeding corpse, *complectabatur in filii corpore suorum viscerum gloriam, et in ipsa cervicis vulnera frequens osculum pietas religiosa figebat.* (Ruinart, Acta sincera martyrum, II, p. 70.) The word *Marianus*, which is no doubt derived from *Maria*, the name of the mother, supplies the oldest known example of the use of this name for Christians of the male sex. The name *Marianus* occurs again in inscriptions of a later date.

Among the numerous martyrs who suffered death in North Africa during the reign of Diocletian, in the year 304, mention is made of a certain *Maria sanctimonialis* who, it appears, had taken a perpetual vow of virginity in solemn manner *in facie ecclesiae*, and, like many others, had added the palm of martyrdom to the lily of purity. (Ruinart, II, p. 379.)

In the catacombs of S. Cyriaca, near the basilica of San Lorenzo, the following epitaph of the year 383 was discovered, as described by De Rossi (Inscript. I, n. 325):

LIVIA MARIA $\overset{P}{\overline{A \mid \Omega}}$ IN PACE V. A. XLVI
M. V. CV. MA. F. AN. XV. D. I. BISOM

(*Livia Maria in pace vixit annos quadraginta sex, menses quinque; cum marito fuit annos quindecim. Deposita in bisomo.*)

Of the forty-six years of her life, she spent fifteen in wedlock, and was buried in a double grave where her husband was to find his resting place after death aside of her. The monogram in the middle of the first line stands for the name of Christ, $\frac{P}{I}$ with the first and final letters of the Greek alphabet, as a confession of faith in the eternal divinity of

the Son of God, and an expression of the hope of eternal life through Him.[1]

The Emperor Honorius, who ascended the throne in 395, had married the daughter of Stilicho. Her name was *Maria* and she was buried in the mausoleum which the Emperor had built in Rome beside the basilica of the prince of the Apostles. In 1544, during the reign of Pope Paul V, the tomb was opened, and revealed a large number of unsuspected treasures. The corpse itself was richly clad in gold-stuffs, a separate cloth of gold encircling the head. Beside the dead lay a large silver case containing vessels, rings, ear-rings, necklaces and other ornaments of gold set with pearls and precious stones. Upon a *bulla*, that is a locket of gold which hung about her neck, were engraven the names of the emperor and empress, together with those of her parents and the customary short formula of felicitation: Honori | Stilico | Maria | Serena | Vivatis. (De Rossi, Bulletino, 1863, p. 53.)

An epitaph in San Paolo, of the year 451, names a *Maria* who had been the wife of the deacon Adeodatus. The inscription eulogizes her splendid virtues in the customary style, and adds that God had granted her special wish to see none of her loved ones die before her:

Levitae conjunx semper mihi grata Maria,
Exitus ille tuus postravit corda tuorum,
Perpetuas nobis lacrymas luctumque relinquens.
Casta, gravis, sapiens, simplex, veneranda, fidelis,
Complevit tua vota Deus: te namque maritus,
Te nati deflent, nec mors tibi sustulit ullum.

(De Rossi, Inscript. I, p. 331, n. 753.)

Then follows on the same slab, only separated by the monogram of Christ, XP, the epitaph of the husband who survived his wife twenty-three years.

Of another inscription, dating from the year 510, we have only a fragment, which reads:

1 Alpha and Omega, being the first and last letters of the Greek alphabet, are to indicate that Christ is the beginning and end of all our hopes and aspirations.

Hic quiescit in pace Maria . . . hic quiescit. . . . Part of the omitted words might be easily supplied from the customary form which mentioned, after the name, the age of the deceased and day of her death; next would follow the name of her husband with the like data. (De Rossi, Inscrip. I, p. 425, n. 945.)

A similar fragment, of the year 512, and taken from San Paolo, begins with the monogram of Christ, ☧ and states that a noble matron (honesta femina), *Maria* has secured a tomb in which she had placed the body of her husband Petrus: ☧ *Maria h. f. comparavit sibi locum . . . ubi quiescit Petrus . . .* (De Rossi, Inscript. I, p. 429, n. 957.)

Another tombstone records the burial, on the 18 Dec., 538, of *Maria:*

Hic requiescit Maria h. f.
d. p. in pace XIII Kal. Januarii . . .
(De Rossi, l. c., p. 485, n. 1064.)

To these Roman inscriptions may be added a series of others from various localities. Thus we have one from Aquileja, dating back to the fourth century, which mentions a certain *Aurelia Maria*, who died as a bride and had a tomb erected for her by her parents. The inscription has a special significance by reason of the fact that it expresses not only the hope that the deceased, on account of her virtuous life, would merit to be received among the elect of Christ, but that the intercession of the martyrs would aid her to this end.

Aureliae Mariae
puellae virgini innocentissimae
Sancte pergens ad justos et electos in pace
quae vixit annos . . . . . sponsata Aurelio
Damati diebus XXV Aurelianus Ireneus
Veteranus et Sextilia parentes . . .
qui dum vivent, habent
magnum dolorem.
Martyres sancti, in mente habete Mariam.
(De Rossi, Roma sotter. II, p. 19.)

The following Gallic inscriptions all date from the latter half of the fifth or from the sixth century. The only one which bears the precise year of its writing is that of a venerable religious matron who had reached the age of eighty-five. The Latinity is somewhat peculiar, but in harmony with the place and time of its composition:

In hoc tomolo | requiescit | in pace bone | memoria venera | belis Maria relig | iosa et timens | Dnm quae vixit annus plus | menus LXXXV | obiit in XPO | tersio idus iunias | iterum post conso | lato Iohannis viri | clarissimi | conso | lis.

(Le Blant, Inscr. chrét. de la Gaule, II, n. 615.)

The following tombstone-inscriptions are, like the preceding one, those of Christian women who had taken the religious vows. They prove to what an extent the idea of the cloistral life had taken hold in France even at that early period; for it was only since the time when Athanasius, of Alexandria, had fled to Rome, before the Arian persecution, about the middle of the fourth century, that the Western Catholics had become familiarized with the thought of monastic institutions.

In hoc tumolo condita requiescit
in pace venerandae recordationis
Deo sacrata Maria habbat (abbatissa) studens
in diebus vitae suae scis operibus in mandatis
Di, persistens in elemosinis omnino,
prumptu memoriis et orationibus
scrm valde devota, regolas monas—
tirii instantissime observans;
vixit in virginitate . . .

(Here follows the age and day of her death. Le Blant, n. 615.)

In hoc tumolo requies—
cit in pace bonae memoriae
Maria religiosa . . . . .
quae vixit annus plus
minus LX; obiet in XPO . . .

(Le Blant, n. 699.)

In an old graveyard at Sivaux a number of stone coffins have been found which are supposed to belong to the sixth century. They have merely the name of the dead engraven upon them. One of them contained the word *Maria* with the monogram of Christ ☧ (Le Blant, ii, pag. 358.)

It would be possible to add to this list of epitaphs some others, but they are few in any case. Kraus, in his collection of inscriptions from the Rhine country does not mention a single instance in which the name of Mary occurs. However, it must be borne in mind that Scriptural names are on the whole quite rare in the old Christian inscriptions, and that among those taken from either the Old or the New Testament, the name *Maria* occurs probably oftener than any other. The early converts to Christianity were in the habit of either retaining the old classical names which they had inherited from their families or else they formed new names out of Christian conceptions, such as *Renata* (she who is born anew), *Redempta* (she who has been redeemed), etc.

Gregorovius in his history of the city of Rome during the Middle Ages (pages 102 and 108), ventures the assertion that "the cult of the Virgin Mary had not been recognized officially in Rome before the fifth century," and "the Virgin Mary enjoyed only a timid cult in Rome during the fourth century, or if she made any pretentions to divine honors, it was not until after the year 432."

We may readily concede that a decided impulse was given to the devotion towards the Mother of our Redeemer, when the Council of Ephesus, in 432, solemnly declared against the assertions of the Nestorian heretics that Mary in giving birth to Christ was justly styled "Mother of God"; but it is absurd to speak of a "timid cult" in view of the numerous monuments which testify to the contrary. Nor can it be said with any justice that either then or ever afterwards in the Catholic Church did Mary lay claim or receive *divine* honors. However highly we esteem the mother of the God

made Man, no Catholic pretends to adore her as divine; and so has it been both before and since the Council of Ephesus, as well as before and since the proclamation of the Immaculate Conception. Mary, despite all her prerogatives is ever to us a creature, and the distances between the creature and the Creator must remain forever infinite. All that she possesses she has received through the measureless mercy of God, as she herself proclaims: *Respexit humilitatem ancillae suae . . . . fecit mihi magna qui potens est*, that is to say: He has looked upon the humility of His handmaid . . . . and done to her wondrous things through His divine power.

There has been much discussion as to whether, previous to the Council of Ephesus, any churches were dedicated to the honor or in the name of Mary. The question is rather beside the mark in view of the fact that the practice of dedicating churches in the name of any special Saint took its origin only in the course of the fourth and fifth centuries. When, after the persecutions, the Christians began to build churches on the hallowed spots where the martyrs had been executed or over their last resting places, it was but natural that the particular shrine which had been raised in memory of some honored martyr should be known by the name of that martyr. An ancient work, entitled *Peregrinatio S. Silviae*, dating from toward the end of the fourth century, informs us that there were chapels and churches in the Holy Land, built upon the spots which had been hallowed by the presence and remembrance of Our Blessed Lady. One of the documents, which is nearly a hundred years older than the Council of Ephesus, states that the Bishop Petrus, of Alexandria, caused a church to be built in honor of the Mother of God near the cemetery in the suburb of Alexandria. (See the *Vita Sancti Petri* by Sophronius of Jerusalem, edit. Angelo Mai. Spicileg. ii. p. 691.)

The Roman basilica, which is known by the name of *S. Maria Maggiore*, is, so to speak, the official monument of the decrees enacted by the Council of Ephesus. It was begun under Pope Liberius (352-366), ornamented by Sixtus III (432–440) with a triumphal arch and splendid mosaics re-

counting the glories of the divine maternity of Mary. An inscription, which was originally placed over the principal entrance, explained that Sixtus III had dedicated this church to the honor of the Virgin mother of Christ; of the representations of the martyrs and their sufferings, which are mentioned at the conclusion of the inscription, every trace is lost to our time.[1]

Virgo Maria tibi Sixtus nova templa dicavi
Digna salutifero munera ventre tuo;
Tu genitrix ignara viri, te denique feta
Visceribus salvis edita nostra salus.
Ecce tui testes uteri tibi praemia portant,
Sub pedibusque jacet passio, cuique sua,
Ferrum, flamma, ferae, fluvius, saevumque venenum,
Tot tamen has mortes una corona manet.

Of another church dedicated to the Mother of Christ toward the end of the fifth century we have only the dedicatory inscription. It was built at Ravenna or Rimini by the famous General Joannes, who figures in the story of the Gothic war.[2]

Auxiliante Dō et intercedente
beata Maria Iohēs vir gloriosiss.
magister militum . . . . hanc
basilicam cum omni devotione
et desiderio a fundamentis
construxit.

De Rossi speaks also of a Gallic inscription of the sixth century, referring to a church in honor of the Blessed Virgin, which the Bishop Eusebius had erected upon the site of an ancient circus, in order that he might thereby quell the Pagan excesses which had retained a certain hold upon the locality. (Inscript. ii. p. 46.)

Hanc tibi Christi aedem parat en quam gratia prisci
Vulneris guttis abluat alma rubris;
Eusebius invexit hinc te beata sacerdos
Altithroni mater currens ab arce poli.

1 De Rossi, Inscript. ii. p. 71, n. 42. 2 De Rossi, Inscript. ii. p. 8, n. 14.

The last two verses happily express the prayer that Mary, the mother of Him whose throne is above the earth; may descend to take possession of the spot where formerly bloodshed had been the rule.

The excavations conducted in Palestine during the year 1891 brought to light an ancient basilica of the sixth century. The well-preserved floor consisted of mosaics which bore some Greek verses inviting the person who entered the church to raise his eyes to the image of the Mother with the infant Christ.[1]

Παρθενικὴν Μαρίην θεομήτορα καὶ ὃν ἔτεκτεν
Χριστὸν παναβσιλῆα θεοῦ μόνου υἷεα μοῦνου
Δερκόμενος καθάρενε νόον καὶ σάρκα καὶ ἔργα
Ὡς καθαραῖς εὐχαῖς αὐτὸν θεον λα . . . .[2]

Another inscription in mosaic found in the vestibule of the same place reads:

Ἁγια Μαρία βοήθι Μηνᾶ τῷ δουλῷ σου.[3]

A third inscription informs us of the persons through whose generosity the mosaics had been placed there. We here give the translation of the lines, which read as follows: "The magnificent work of the inlaid flooring of this venerated shrine which is dedicated to the holy and immaculate Lady, Mother of God, has been effected through the zeal and generosity of the devout people of Madaba, to obtain salvation and blessing and forgiveness of sin for those who have contributed to the decoration of this sacred abode. Amen. O, Lord. The labor has been completed by the grace of God in the month of February of the year . . . ." The date at the end is wanting. De Rossi doubts the correctness of the year 587 assumed by the editor of the inscription, but

1 De Rossi, Bullet. 1892, p. 25.

2 Looking upon the Virginal Mary, Mother of God, and upon Him whom she brought forth, Christ, the King of the universe, the only son of the one God, purify thou thy mind and body and actions, so that thou mayest worship God Himself with pure devotion.

3 Holy Mary help thy servant Menas.

believes that there is quite sufficient evidence for assigning it to the sixth century.

In conclusion we might here also mention some images which were discovered, in 1864 in a subterranean mortuary chapel near Alexandria in Egypt. In the apse, just above the altar, there were two pictures, one representing the miracle of the multiplied bread, the other the scene of the nuptials at Cana. Over the figure of the Mother of God were written the words: *Η ΑΓΙΑ ΜΑΡΙΑ* (Holy Mary). The picture dates unquestionably back to the fourth century. In another picture, which has lost much of its original colors, though of a later period, may be traced the figure of the Virgin with hands raised in the attitude of adoration, a dragon beneath her feet, as though in allusion to the well-known passage of Ps. xc. "Super aspidem et basiliscum ambulabis." Close by is the barely visible inscription: *Χριστιανων ΕΛΠΙΣ* (Hope of Christians).

Among a third class of objects which record the devotion to our Bl. Lady during the early ages of Christianity we must count certain utensils and ornaments of domestic use. They show how thoroughly the veneration of the Mother of God had entered in the daily life of the Christian people. Of frequent occurrence in the catacombs are the so-called "gold glasses"[2] dating from the fourth and fifth centuries. These gold glasses contain as a rule the image of the Bl. Virgin, sometimes alone, sometimes between the two princes

1 De Rossi, Bullet. 1865, p. 60

2 They are, as a rule, in the form of circular glass plates broken at the rim, and appear to be the thick bottoms of goblets or small dishes on which Christian symbols had been engraven or burnt. The idea which De Rossi (Bullet. 1864, p. 90) and after him De Fleury maintains, namely, that they are remnants of eucharistic chalices, is called in question by Garrucci and, recently, by Mgr. Wilpert, who shows good reason for believing that they were simply fragments of plates used in Christian households.—*Editor's note.*

of the Apostles or in company of St. Agnes. In every case the name *Maria* is added.[1]

After the erection, by St. Helena, of the magnificent basilicas upon the sites in Jerusalem and Bethlehem which had been hallowed as the principal scenes of our Lord's life and death, devout pilgrims came from every part of Christendom to pay their homage of devotion at these places. On returning to their homes they naturally took with them all kinds of sacred mementos as records of their pilgrimage. A common custom was to take away in small flasks some of the oil which burnt in the lamps at the sanctuaries. Some of the pilgrims brought with them beautiful lamps which they placed before the sacred relics, and having let them burn there for some time brought them home. Of such lamps we have quite a number; some bear the inscription *ΤΗΣ ΘΕΟΤΩΚΟΥ* (From the shrine of the Mother of God).[2] The treasure of Monza, in upper Italy, contains a considerable collection of such oil-flasks from the Holy Land, and among other things also a medallion of *terra cotta* representing the Annunciation of Mary with the circular inscription: *†ΕΥΛΟΓΙΑ ΤΗΣ ΘΕΟΤΩΚΗΣ* (Blessed object from the shrine of the Mother of God.[3]

In the days of the Empress Pulcheria the tomb of our Bl. Lady was, according to the general belief, discovered in the valley of Jehosaphat, near the garden of Gethsemane, or, as Nicephorus Callistus informs us, they found the tomb, empty of the body, but containing the shroud and head bands of her whom tradition, before the outbreak of the persecutions, had affirmed to be buried in that spot. Small portions of the shroud and bands were distributed as relics and venerated by devout pilgrims in all parts of the Christian world. Some years ago (1871) a large antique silver case was found enclosed in a stone altar on the island of Grado, in the Adriatic Sea. The silver *theca* contained a number of small square caskets of gold, each containing some relic and the name of

1 Garrucci, Vetri cristiani, tav. ix and xxii.
2 De Rossi, Bullet. 1890, p. 22.
3 De Rossi, Bullet. 1890, p. 150.

a saint engraven on the outside, such as S C S HIPPOLITVS, S C S APOLLINARIS; one of the gold cases bore the inscription DOMNA MARIA. The word *Domna* stands, according to De Rossi (Bullet. 1872, p. 47) in the Christian epigraphy after the fourth century, for *sancta.*

An inscription was discovered in 1877, at Loya, in Spain, on occasion of excavations made of an old basilica in honor of SS. Peter and Paul. It mentions the different relics preserved in the altar of the church: *In quorum basilica requiescunt reliquiae Sanctorum id est Dom. Mariae, Dom. Iuliani*, etc. This inscription also belongs to the sixth century.[1]

In the ancient town of Cillium, in North Africa, a flat brick was found, in 1884, which contains a representation of the Bl. Virgin holding the Infant Jesus in her lap. The following words were found inscribed on the margin. SANCTA MARIA AIVBA (adjuva) NOS.[2]

In one of the Gallish tombs a silver ring, hexagonal in shape, was found, the seal of which bore on its face the word *Mariae;* on the five sides the following letters were engraven: VI-VA-S-IN-DEO.[3] The phrase *Maria, vivas in Deo* is the anciently common form of salutation among Christians, addressed here to a person named *Maria* for whom the ring had been destined as a gift.

These instances of the honor in which the name of the Mother of God was held from the early days of Christianity, the era of the martyrs, may suffice to indicate a new source of proof in behalf of the Catholic practice to honor in an eminent manner the Virgin-Mother of Christ. The examples I have given do not by any means pretend to exhaust the subject, but they will serve to demonstrate in the field of epigraphy the prediction contained in the *Magnificat:* "Ecce enim, ex hoc beatam me dicent omnes generationes."

It is a remarkable and instructive fact that the veneration of Mary as the Mother of God was more emphatic, if we may say

1 De Rossi, Bullet. 1878, p. 37.

2 De Rossi, Bullet. 1885, p. 53.

3 Le Blant. Nouveau recueil des inscript. chrét. de la Gaule, n. 412.

so, in the East than in Rome and the West. It is therefore by no means a Roman peculiarity of ancient Christianity, but belongs to the entire Church as far back as the Apostolic age. Whenever false teachers arose in the East or in the West, who attacked the honor and prerogatives of the Mother of Christ, we find the entire Christian world rise up in protest; the most celebrated of the Christian Fathers, Greek and Latin, at once step forth into the arena of open controversy, and the result in every case has been to increase among the faithful the vivid devotion to the Virgin-Mother Mary.

ANTON DE WAAL.

Campo Santo, Roma.

ANALECTA.

EX S. CONGREGATIONE RITUUM.

BELLICENSIS BEATIFICATIONIS ET CANONIZATIONIS VEN. SERVI DEI IOANNIS BAPTISTAE VIANNEY PAROCHI VICI ARS.

Super Dubio.

An constet de Virtutibus Theologalibus Fide, Spe, et Charitate in Deum et Proximum, nec non de Cardinalibus Prudentia, Iustitia, Fortitudine et Temperantia earumque adnexis in gradu heroico, in casu et ad effectum de quo agitur ?

In Ecclesiae heroas, qui, *forma gregis ex animo facti*, sese, perarduo curionum munere fideliter expleto, potiorem in modum probarunt, Venerabilem Ioannem Baptistam Vianney apprime referendum nemo unquam detrectavit. Hoc enim expostulabat assiduus pietatis fervor, quo, obscuris sane, sed industriis in religione parentibus ortus, iam inde a puero ad praestantiora sancte olim obeunda se naviter comparavit ; et a quo laboriosis licet curis distentus, ne parumper quidem abduci patiebatur, vel dum, aratri ductu ovibusque advigilantiâ, ruricolis suppetias afferret. Hoc etiam ab aliis potissimum vindicabat eximia sanctitatis ratio, quam ille semel ingressus, nullo aetatis decursu rite excolendam deseruit ; sive in Seminarium adscitus litteris operam impenderet, sive, sacerdotio inito rebusque ad exemplum gestis, in vico Ars curionis officio tandem adaugeretur, et praeclarum, supra quam cuique credibile est, sibi a iustitia nomen mature conciliaret. Nam singulariter in eo exhibitum omnium virtutum enituit specimen. Prae ceteris vero nihil magis illi in deliciis fuit, quam in seipsum flagris afflictandum severe agere, honores contemptui vertere, adversa cum gaudio perferre. Nihil magis in more habuit, quam christianis homines cumulare benefactis ; quidquid mentes inficeret, pro

suis viribus arcere ; quidquid autem ad divinum cultum provehendum spectaret, unice intendere. Et nihil propterea sibi reliquum fecit, ut, qua scholis adolescentiae erudiendae institutis, qua sacris expeditionibus continenter obitis, quasi excubias duceret pro animarum salute, gentisque sibi concreditae pectoribus flammas ipsas iniiceret, quibus in Eucharistiam praesertim, in magnam Dei Matrem et in Coelites sanctos constanter ferebatur. Quapropter absolutum vitae genus, cui se penitus devoverat, altius in omne tempus prosecutus, tantum apud populos decus sibi peperit, quantum non modo Galliam universam caeteramque Europam, verum etiam omnes ferme terras vel longissime dissitas pervaserit. Adeoque in se existimationem commovit, ut quamquam parochi munus in vico quodam collustravit quidem sed unquam excessit, tamen evangelici praeconis fructus in aliis, quas peragrare nequiverat, orbis regionibus retulerit cummaxime. Quae omnia fecere, ut, ob fiduciam in eum cunctis conceptam, haud pauci sacrorum Antistites et quamplures insigni doctrina viri, Lacordaerio duce, solemne habuerint multum humili curioni, alloquiis datisque litteris, tribuere, eiusque consiliis se non semel credere. Immo latet profecto neminem, usque eo facta et testimonia, iure quodammodo suo, Venerabilis Vianney nomen succrescentem famam asseruisse, ut vel ipsi, ubique gentium, suffragarentur religionis osores, qui virum integerrimum, quoad degit, late celebrarent nedum cognosceret ; et nondum de eximiis demortui laudibus conticescere possint. Omnium autem, unanimi assensione, ea est sententia : nulli unquam Dei famulum se labori non commisisse, ut illud Augustini efficeret : *Pascere Dominicum gregem esse amoris officium ;* non immerito ovibus sibi creditis Apostoli verba reddere potuisse ; *Imitatores mei estote, sicut ego Christi ;* supernis vero, dum vitam ageret, charismatis ditatum floruisse, ac praesertim lacrimarum dono, vaticiniorum spiritu, cordium scrutatione eâque praesidii caelestis gratia, qua gentes ad poenitentiae tribunal denso agmine semper attraxerit, et in scelestis hominibus ad religionem inflectendis summopere praestarit. Quin vero, postquam praenuntiato tempore, pridie calendas sextiles anno MDCCCLIX,

pretiosam iustorum mortem oppetiit, aut honos ad sepulcrum interciperetur, aut animorum ardor deferveret, alacriorem in dies utrumque percrebuisse monumenta testantur ob magnam prodigiorum vim, qua Dei famuli *ossa adhuc prophetare* traduntur. Non igitur mirum, si diffusior in posterum fama ita ceteros permovit, ut, vix quinque ab emortuali die peractis annis, praestantissimam Vianney caussam ad S. R. C. protinus deferendam impensis sedulo studiis Episcopi populique curarent. Adornatisque nitide perquisitionibus, tabulis, ut moris est, digestis et ceteris ad ius bonum absolutis, examen virtutum, quae heroicum fastigium essent assecutae, ipsa Congregatio libentissime animo advertit. Res autem tribus disceptationibus est rite confecta ; primâ scilicet in conventu antepraeparatorio, V idus ianuarias an. MDCCCXCIV advocato ad aedes Rmi Cardinalis Lucidi Mariae Parocchi, Episcopi Albanensis et causae huiusce Relatoris : alterâ deinceps in comittiis praeparatoriis ad Apostolicum Palatium Vaticanum indictis, V calendas februarias, hoc ineunte anno MDCCCXCVI ; tertiâ demum in coetu generali ibidem habito coram SSmo Domino Nostro LEONE PAPA XIII postridie calendas iunias eodem anno ; quum Rmus Cardinalis Parocchi dubium ad discutiendum retulit : *An constet de Virtutibus Theologalibus Fide, Spe et Charitate in Deum ac Proximum ; nec non de Cardinalibus Prudentia, Iustitia, Temperantia et Fortitudine earumque adnexis in gradu heroico, in casu et ad effectum, de quo agitur?* Omniumque qui aderant, quum Reverendissimorum Cardinalium, tum Patrum Consultorum, sententias singulas benevole agnovit Pater Beatissimus ; atque *etiam de hac causa licere bene ominari* ait ; *virtutes enim, quas toto vitae cursu ad exemplum excoluit Ven. Dei Famulus Ioannes Baptista Vianney, emicabant fulgore suo, emicabant unanimi* aliorum *suffragio splendidiores.* Verumtamen, *super harum heroicitate decretorium proferre iudicium ad aliud tempus, divino auspicante Numine,* Sibi *reservavit.*

Hodierna vero die, Dominica IX post Pentocosten, per solemnia in honorem Annae sanctae, in quam Deiparae Virginis Matrem beatissimam cultum mire auxerat Ven. Vianney, ut ad hominum plausus legitimum accederet Apostolicae Aucto-

ritatis testimonium, e re esse existimavit Pontifex maximus enixa catholici nominis, ac praesertim Bellicensium et Francorum omnium vota impleri, qui novum civis sui et patriae supernumque honorem demirati, facilius ad praeclariora incendi possent. Eoque libentius id statuit, quo magis confidit, admirandum revera virtutum exemplar, ab auctore sanctimoniae Deo in Ioanne Baptista Vianney ad imitandum caeteris propositum, opportunius aetati huic nostrae extiturum ; qua, immortale opus aggressus, ut, inter Galliarum aliarumque regionum populos, fidei et voluntatum concordia, in religionis praesidium et publicae faustitatis auspicium, vel revocetur vel foveatur, Pontifex sapientissimus tota animi contentione iampridem enititur. Quamobrem sacris pientissime operatus, ad se advocari voluit Rmos Cardinales Caietanum Aloisi-Masella S. R. C. Praefectum et Lucidum Mariam Parocchi, suum in Urbe Vicarum huiusque Causae Ponentem, una cum R. P. Gustavo Persiani sanctae Fidei promotoris munus gerente, meque infrascripto Secretario, iisque adstantibus solemniter pronunciavit : *Constare de Virtutibus Theologalibus Fide, Spe et Charitate in Deum ac Proximum ; nec non de Cardinalibus Prudentia, Iustitia Temperantia et Fortitudine earumque adnexis Ven. Servi Dei Ioannis Baptistae Vianney, in gradu heroico, in casu et ad effectum de quo agitur.*

Quod Decretum in vulgus edi et in S. R. C. acta referri iussit, VII calendss Augusti an. MDCCCXCVI.

CAI. *Card.* ALOISI MASELLA, S. R. C. *Praef.*
L. ✠ S. ALOISIUS TRIPEPI, S. R. C. *Secretarius.*

NORMAE AB HAC SACRORUM RITUUM CONGREGATIONE NOVA SANCTORUM OFFICIA MISSASQUE, ADMOTIS PRECIBUS, IMPETRANDI.

1. Exhibitae nobis petitiones Sanctos Beatosve tantummodo spectare debent in romano Martyrologio conscriptos, aut publico cultu a S. Sede, sive decreto, sive confirmato iamdiu fruentes. At vero semper speciali proprii Episcopi commen-

datione opus est, qui etiam, si exquiratur, sui Capituli cathedralis consensum allegabit.

2. Ad coeteros sanctos Beatosve quod attinet, etsi longo iam tempore, publico fuerint cultu honorati, cum Officio et Missa propria, necesse est, ut iuxta communes regulas, eorum cultus ab Ecclesia comprobatus et confirmatus sit, antequam Officium ipsum ac Missa permittatur.

3. Postulationes ad obtinenda Officia Missasque proprias pro novis eorum Sanctorum Beatorum festis, qui aliâ prorsus ratione publico iam fuerint cultu donati, raro admodum excipientur. Semper autem eae rationibus omnino specialibus ac solidis, gravissimâque commendatione, et, si id materia ipsa exposcat, historicis documentis apprime validis fulciantur oportet.

4. Ex Kalendariis perpetuis, cuiusque Dioeceseos propriis, quae huic Congregationi sacris Ritibus tuendis praepositae approbanda exhibentur, ii sive Sancti, sive Beati expungendi sunt, quibus conditiones, in § 1 recensitae, desunt: novaque item festa in § 3 indicata; quum de his singillatim ac serio agendum sit.

5. Quaelibet novi Officii ac Missae postulatio Curationi Liturgiae prius examinanda subiicietur; dein summâ diligentiâ in conventu, cui Emus Cardinalis Praefectus praesidet, discutienda.—Cuius discussionis exitus si postulanti faverit, postulatio exhibita, una cum allegatis, et necessariis declarationibus super peracto examine, et insuper cum Rmi Promotoris Fidei adnotationibus, typis mandabitur.—Documentorum fasciculus ita comparatus, ab uno e Cardinalibus Relatoribus, sacrae Congregationi in ordinario Conventu exhibebitur.

6. Si S. Congregatio petitioni favens annuat, illius sententia SSmo Patri confirmanda subiicietur: ac tantummodo post Pontificiam confirmationem, Officii et Missae schema, quod exhibitum fuerat, cooperante Hymnographo S. Congregationis, curâ Card. Ponentis, et Rmi Promotoris Fidei, recognoscetur et approbabitur.

7. Extensio Officii et Missae, alicui peculiari Ecclesiae vel Dioecesi iam concessae, ad alias Dioeceses Ecclesiasve specialibus rationibus inniti debet. Eae vero a delectis per Nos

viris sacrae Liturgiae expertis, et a Congressu supradicto, sicut primitivae postulationes, expendentur: et, si id ille necessarium existimabit, in pleno S. Congregationis conventu proponentur, antequam Pontifici comprobandae exhibeantur; quae quidem approbatio semper necessaria est, nisi forte primitiva concessio *singulis petentibus* facta fuerit.

8. Immutationes vel additiones, quas in Officiis vel Missis iam concessis fieri contigerit, eaedem examini ac discussioni sicut extensiones, de quibus in § praecedente sermo est, subiicientur.

SSmus Dominus Noster Leo Papa XIII in audientia die XIII Iulii MDCCCXCVI infrascripto Card. Praefecto Sacrae Rituum Congregationis factâ, quum hasce supra expositas normas sedulo perlegisset, easdem singulas approbare dignatus est, atque earum observantiam quam accuratissimam praecipere.

QUOAD ECCLESIAE CONSECRATIONEM.

Dubia.

Instantibus nonnullis Rmis Episcopis pro resolutione authentica aliquorum dubiorum, consecrationem Ecclesiae respicentium, Sacra Rituum Congregatio, suffragia unius et alterius tum ex Apostolicarum Caeremoniarum Magistris, tum ex Sacrae ipsius Congregationis Consultoribus, necnon cl. cuiusdam professoris in Iure Canonico, exquisivit et typis edenda curavit. Hinc Emus et Rmus Dominus Cardinalis Franciscus Segna in Ordinariis Sacrorum Rituum Congregationis Comitiis, subsignata die ad Vaticanum habitis, eadem dubia discutienda ita proposuit, nimirum:

I. An Ecclesia, in cuius consecratione omissa fuit consecratio Altaris, habenda sit valide consecrata?

II. Utrum Ecclesia, e cuius parietibus vel partim, vel integre disiicitur simul incrustatio, vulgo *intonaco*, ut renovetur, consecrata maneat, vel execrata?

III. An Altare, sive fixum sive portatile, enormiter fractum,

sed firmiter coementatum, aut ex pluribus lapidibus efformatum, valide ac licite consecrari possit?

Et Sacra eadem Congregatio, omnibus maturo examine perpensis, propositis dubiis, respondendum censuit:

Ad I. Affirmative, nempe valide; sed non licite, nisi habeatur Apostolica dispensatio, quamvis aliqua, vel omnia Altaria iam consecrata reperiantur; ideoque servandus omnino est ordo Rituum Pontificalis Romani, ut integritas consecrationis perficiatur.

Ad II. Ecclesia consecrata remanet, quamvis in eius parietibus opus tectorium sit renovatum.

Ad III. Negative; scilicet non potest Altare, de quo fit mentio, valide ac licite consecrari. Die 19 Maii, 1896.

Facta postmodum de his Sanctissimo Domino nostro Leoni Papae XIII per infrascriptum Cardinalem Sacrae Rituum Congregationi Praefectum relatione, Sanctitas Sua sententiam Sacrae eiusdem Congregationis ratam habuit et confirmavit, die 18 Iunii, eodem anno.

C. *Card.* ALOISI-MASELLA, *S. R. C., Praefectus.*
L. ✠ S. ALOISIUS TRIPEPI, *S. R. C., Secretarius.*

QUOAD MISSSAS S. ALOISII GONZAGAE, DIEBUS LITANDAS AB ORDINARIIS DESIGNATIS PRO SOLEMNITATE FESTI IN SINGULIS ECCLESIIS ET ORATORIIS.

Dubium.

Per decretum S. C. Indulg. die 22 Aprilis, 1742, editum et in Actis S. Rituum Congregationis exhibitum die 29 Ianuarii 1746, ubicumque Festum S. Aloisii Gonzagae Conf. cum solemnitate fieri contigerit, dies pro eodem Festo, in singulis Ecclesiis et Oratoriis, a Rmis locorum Ordinariis opportune designanda permittitur, cum extensione, ad praedictam diem, indulgentiae plenariae a Christifidelibus in forma Ecclesiae consueta lucrandae, et Officii et Missae propriae de ipso Angelico Iuvene a clero peragendae. Hinc a nonnullis ecclesiasticis Curiis postulatum fuit: "Utrum, iuxta praxim

Sacrae Rituum Congregationis, omnes Missae propriae de Sancto Aloisio celebrari valeant qualibet die a Rmis Ordinariis, ut in casu, designata?" Et sacra Rituum Congregatio, referente subscripto Secretario, reque mature perpensa, rescribendum censuit: *Affirmative*: dummodo non occurrant Duplex primae classis et Dominica privilegiata item primae classis quoad Missam solemnem; et etiam Duplex secundae classis, nec non Dominicae, Feriae, Vigiliae, Octavaeque privilegiatae quoad Missas lectas; neque omittatur Missa Conventualis vel Parochialis Officio diei respondens, ubi eam celebrandi adsit onus; servatis Rubricis. Contrariis non obstantibus quibuscumque.

Die 27 Iunii, 1896.

C. *Card.* ALOISI-MASELLA, *S. R. C., Praefectus.*
L. ✠ S. ALOISIUS TRIPEPI, *S. R. C., Secretarius.*

DE TRANSLATIONE FESTORUM.

ORD. MIN. S. FRANCISCI CAPUCCINORUM.

Dubia Varia.

R. P. Antonius a Calmpthoutschenhoek calendarista Provinciae Belgicae Fratrum Minorum S. Francisci Capuccinorum, de consensu sui Adm. R. P. Ministri Provincialis ac Revmi P. Procuratoris Generalis, a Sacra Rituum Congregatione sequentium dubiorum resolutionem humillime flagitavit; nimirum:

I. An festum mobile vel immobile, quod de Apostolica Venia extra diem suam assignatum fuit vel permissum fuit celebrari ob perpetuum impedimentum, cessante hoc impedimento, diei suae restitui debeat, iuxta decretum in *Neapolitana* 18 Octobris 1818, ad 8?

II. Utrum in festis secundariis dignitas personalis attendenda sit in concurrentia, quando eiusmodi festa quoad ritum et reliqua aequalia sunt?

III. Quando, eadem die duo festa occurrunt, unum fixum

seu immobile et alterum mobile, ceteris paribus, quodnam ex iis transferri debet, si translationis privilegio gaudeat?

IV. Festum translatum S. Barnabae Apost. estne adhuc celebrandum iuxta ordinem temporis ante alia festa eiusdem ritus?

V. An, occurrente die 16 Ianuarii festo primario et immobili Ss. Martyrum Ordinis Minorum Berardi et Sociorum cum festo secundario et mobili eiusdem secundae classis, Dominicae II post Epiphaniam affixo, scil. SS. Nominis Iesu, huic praeferentia debeatur?

VI. An obtento indulto transferendi particularia Officia Dominicis aut feriis affixa, si haec accidentaliter vel perpetuo impediantur, transferri valeant ac debeant in primam insequentem diem liberam, tanquam in sedem propriam?

Et Sacra eadem Congregatio referente subscripto Secretario atque audito voto Commissionis Liturgicae, rescribendum duxit:

Ad I. et II. *Affirmative.*

Ad III. *Servetur Decretum in Viglevanen. 21 Februarii 1896, ad I.*

Ad IV. *Affirmative, et servetur Decretum in una* Viennen. *in Austria 22 Septembris 1703 ad 10.*[1]

Ad V. *Negative et servetur Decretum generale 2 Iulii 1893.*

Ad VI. *Affirmative.*

Atque ita rescripsit. Die 27 Iunii 1896.

C. *Card.* ALOISI-MASELLA, *S. R. C., Praef.*

L. ✠ R. A. TRIPEPI, *Secretarius.*

R. P. Antoninus a Calmpthoutschenhoek, calendarista Provinciae Belgicae Fratrum Minorum S. Francisci Capuccinorum, de licentia sui Adm. R. P. Ministri Provincialis, et

1 *Viennen.* Dubium X. An festum s. Barnabae hic translatum ab 11 Iunii, et festum s. Quirini Episcopi et Mart. patroni nostrae Cathedralis, minus principalis, a 4 Iunii prius transferendum et celebrandum quam alterum? Resp. *ad X: Celebrandum officium s. Quirini.*

Rmi P. Procuratoris Generalis, sequentia dubia pro opportuna solutione Sacrae Rituum Congregationi demississime subiecit; nimirum:

I. An Indultum fel. rec. Pii Papae VI, die 30 Augusti 1794, datum et Bullario FF. Min. S. Francisci Capuccinorum, tom. IX, pag. 225 insertum, etiam extendatur ad festum S. Iacobi de Marchia, Conf. ritus duplicis secundae classis?

II. An in particularibus Calendariis Ordinis Min. Capuccin. prohibitum sit diei 1 Decembris, quae libera est in Calendario Universi Ordinis, fixe apponere Officium sua die ob occurrentiam perpetuo impeditum?

III. Et quatenus negative ad 2., an Officium diei 1 Decembris affixum, quod esset ritus inferioris, imo et aequalis, sed minoris dignitatis, ab illa die amoveri debeat si translationis privilegio polleat, ut locum suum cedat festo accidentaliter impedito, sive S. Iacobi de Marchia, sive Omnium Sanctorum Ordinis, sive S. Andreae Apostoli?

IV. Ubi Festum Ss. Cordis Iesu, vel Purissimi Cordis Beatae Mariae Virginis est titulus Ecclesiae, utriusque festi Octava tum quoad Officium tum quoad commemorationem postponenda ne est Octavis festorum Nativitatis S. Ioannis Baptistae et Ss. Apostolorum Petri et Pauli?

V. Secundae Vesperae *festi* Ss. Cyrilli et Methodii Ep. et Conf. dupl. min. concurrentis cum die octava Ss. Apostolorum Petri et Pauli, vel *festi* primarii dupl. min. sive translati, sive non, concurrentis cum primis Vesperis Octavae festi Omnium Sanctorum sunt ne dimidiandae, vel dicendae de sequenti cum commemoratione praecedentis?

VI. Utrum in secundis Vesperis diei Octavae Corporis Christi, Vesperae dicendae sint de festo SS. Cordis Iesu, sine commemoratione praecedentis, in Ecclesia ubi hoc festum est titulus et proinde primarium per accidens?

VII. An *Commemoratio* S. Pauli Apostoli, ubi est impedita, privilegio gaudeat translationis super aliis Officiis duplicis maioris, antea translatis, sive primariis, sive secundariis?

VIII. Quodnam Calendarium sequi debeant illi, qui praedicationis vel alia ex rationabili causa per aliquot dies a suo conventu absunt?

IX. Quale temporis absentiae a Conventu spatium requiratur, ut praedicti sequi teneantur Provinciae Calendarium?

Et Sacra Rituum Congregatio, ad relationem infrascripti Secretarii, audito voto Commissionis Liturgicae, omnibus perpensis, rescribendum censuit:

Ad I. *Servetur Rubrica specialis Breviarii Ordinis Minorum Capuccinorum, recenter approbati, typisque Salviucci, 1894, editi.*

Ad II. *Affirmative.*

Ad III. *Provisum in secundo.*

Ad IV. *Affirmative iuxta Decretum* Urbis *22 Maii 1896 ad III.*

Ad V. *Quoad concursum duplicis minoris cum die octava Ss. Apostolorum Petri et Pauli, servetur Rubrica specialis dicti Breviarii: quoad concursum vero duplicis min. primarii cum octava festi Omnium Sanctorum, affirmative ad primam partem, negative ad secundam.*

Ad VI. *Negative, et servetur Decretum* Urbis et Orbis *datum die 28 Iunii 1889.*

Ad VII. *Negative, et servetur Rubrica Gen. Breviarii Romani, tit. X. De Translat. festorum, num. 7: uti et Decretum Gen. supra primariis et secundariis festis.*

Ad VIII. *Si in choro, standum Calendario Coenobii, apud quod Religiosi hospitantur: si privatim, servandum Calendarium Coenobii, e quo discesserunt.*

Ad IX. *Consulantur probati auctores.*

Atque ita rescripsit. Die 27 Iunii 1896.

C. *Card.* ALOISI-MASELLA, *S. R. C., Praefectus.*

L. ✠ S. ALOISIUS TRIPEPI, *Secretarius.*

R. P. Antoninus a Calmpthoutschenhoek, calendarista Provinciae Belgicae Fratrum Minorum S. Francisci Capuccinorum, de consensu sui Adm. R. P. Ministri Provincialis, ac Revmi P. Procuratoris Generalis Sacram Rituum Con-

gregationem humillime rogavit, ut sequentia dubia resolvere dignaretur, nempe:

I. An ubi die 18 Augusti festum agitur alicuius Sanctae Virginis et Martyris cum Missa *Loquebar* aut *Dilexisti*, SECRETA vel POSTCOMMUNIO S. Agapiti M. in casu commutanda, desumenda sit ex Missa *In virtute* aut ex alia *Laetabitur?*

II. An licitum sit absque peculiari obtento Indulto, ad diem 30 Decembris fixe apponere Officium ritus vel semiduplicis, vel duplicis vel potioris, per annum ante diem 30 Decembris celebrandum, quod tamen ob occurrentiam perpetuam sub die perpetuo impeditur?

III. Quando plura simul Provinciae et unius alteriusque Conventus Officia particularia fixe sunt transferenda, utpote sua die perpetuo impedita, quaenam prius transferenda seu assignanda sunt?

IV. Ubi unus tantum Sacerdos quoad Missae celebrationem, addictus sit Oratoriis, competenti auctoritate erectis in Gymnasiis, Hospitalibus ac Domibus quarumcumque piarum Communitatum; hic, si saecularis, teneturne sequi Calendarium Ordinis si proprio gaudeat; et si aliquando celebrent extranei, hi debent ne se conformare Calendario Sacerdotis eiusmodi Oratoriis addicti?

V. Utrum in Ecclesiis et Oratoriis Monialium aut Religiosarum, quae chorale Officium habent, quilibet Sacerdos Missam Conventualem seu solemnem celebrans, Officio earundem conformem semper dicere teneatur?

VI. An in casu quo unus dumtaxat Sacerdos apud praefatas Moniales seu Religiosas celebret, possit ipse diebus semiduplicibus vel ferialibus semper, seu saltem aliquando, loco Missae diei currenti conformis, celebrare Missam Votivam vel de Requie?

VII. Utrum idem Sacerdos apud dictas Moniales vel Religiosas, Missam Conventualem ante vel post primam celebrare valeat?

Et Sacra Rituum Congregatio, ad relationem subscripti Secretarii, exquisito voto Commissionis Liturgicae, re mature perpensa, rescribendum censuit:

Ad I. *Secreta et Postcommunio sumantur in casu e Missa* Laetabitur, *quae in recentioribus editionibus Missalis assignatae sunt pro S. Agapito M.*

Ad II. *Affirmative, de consensu Ordinarii, si agatur de duplici.*

Ad III. *Calendarium, cuiusque Provinciae, redigatur super Calendario perpetuo Ordinis : calendarium vero, cuiusque Coenobii, super Calendario respectivae Provinciae.*

Ad IV. *Affirmative in omnibus, si Oratoria habenda sint ut publica : secus negative.*

Ad V et VI. *Servandum Generale Decretum 9 Decembris 1895.*

Ad VII. *Missa Conventualis celebranda est horis a rub ricas tatutis.*

Atque ita rescripsit. Die 27 Iunii 1896.

C. *Card.* ALOISI-MASELLA, *S. R. C., Praefectus.*
L. ✠ S. ALOISIUS-TRIPEPI, *S. R. C., Secretarius.*

ORATIONES ET SEQUENTIA IN MISSIS DEFUNCTORUM.

DECRETUM GENERALE.

Ut omne tollatur dubium super Orationibus et Sequentia dicendis in Missis Defunctorum, Sacra Rituum Congregatio declarat :

I. Unam tantum esse dicendam Orationem in Missis omnibus quae celebrantur in Commemoratione Omnium Fidelium Defunctorum, die et pro die obitus seu depositionis, atque etiam in Missis cantatis, vel lectis permittente ritu diebus III, VII, XXX, et die anniversaria, nec non quandocumque pro defunctis Missa *solemniter* celebratur, nempe sub ritu qui duplici respondeat, uti in Officio quod recitatur post acceptum nuntium de alicuius obitu, et in Anniversariis, late sumptis.

II. In Missis quotidianis quibuscumque, sive lectis sive cum cantu, plures esse dicendas Orationes, quarum prima sit

pro defuncto vel defunctis, certo designatis, pro quibus Sacrificium offertur, ex iis quae inscribuntur in Missali, secunda ad libitum, ultima pro omnibus defunctis.

III. Si vero pro defunctis in genere Missa celebretur, Orationes esse dicendas, quae pro Missis quotidianis in Missali prostant; eodemque ordine quo sunt inscriptae.

IV. Quod si in iisdem quotidianis Missis plures addere Orationes Celebranti placuerit, uti Rubricae potestatem faciunt, id fieri posse tantum in Missis lectis, impari cum aliis praescriptis servato numero, et Orationi pro omnibus defunctis postremo loco assignato.

V. Quod denique ad sequentiam attinet, semper illam esse dicendam in quibusvis cantatis Missis, uti etiam in lectis quae diebus ut supra privilegiatis fiunt: in reliquis, vel recitari posse vel omitti ad libitum Celebrantis, iuxta Rubricas. Contrariis non obstantibus quibuscumque.

Die 30 Iunii 1896.

C. *Card.* ALOISI-MASELLA, *S.R.C., Praef.*

L. ✠ S. A. TRIPEPI, *Secretarius.*

DECRETUM QUOAD PLURES MISSAS CANENDAS IN EADEM ECCLESIA, EADEM DIE, ET DE EODEM OFFICIO.

Cum per plura particularia Decreta, iam alias edita, S. Rituum Congregatio declaravit, in eadem Ecclesia eademque die plures non posse cantari Missas de eodem officio; in praesenti, ut plurium votis satisfaciat, opportunum ac propemodum necessarium iudicat ulterius declarare, quemadmodum reapse declarat: Plures Missas de eodem Sancto vel Mysterio in eadem Ecclesia prohibitas, illas esse quae, praeter conventualem nunquam in Collegialibus Ecclesiis omittendam, in officiatura chorali concinuntur, vel aliquam cum eadem relationem dicunt. Quapropter praefatas Missas sive ad petitionem viventium, sive ex fundatione, dummodo ante vel post absolutum chorale officium, ac sine ulla cum eo relatione

concinantur, non esse vetitas. Contrariis non obstantibus quibuscumque.

Die 30 Iunii 1896.

C. *Card.* ALOISI-MASELLA, *S. R. C., Praefectus.*

L. ✠ S. ALOISIUS TRIPEPI, *S. R. C., Secretarius.*

EX S. CONGR. INDULGENTIARUM.

DECRETUM PRESBYTERORUM MISSIONIS S. VINCENTII A PAULO.

De Indulgentiis adnexis recitationi orationis "Angelus Domini" et Antiphonae "Regina coeli."

Calcedonius Mancini, Presbyter Congr. Missionis et Redactor "*Ephemeridum Liturgicarum*" duorum insequentium dubiorum a Sacra Congr. Indulgentiis Sacrisque Reliquiis praeposita solutionem humiliter postulat:

I. *An in Sabbatis Quadragesimae, in quibus Vesperae anticipantur ante meridiem, Oratio* "Angelus Domini" *ipso in meridie recitari debeat standо, ut recitatur standо Antiphona finalis vesperarum, an potius flexis genibus ad indulgentias lucrandas?*

II. *An iuxta normas praescriptas a sylloge authentica Orationum et piorum Exercitiorum edita a S. C. Indulgentiarum anno 1886 Decreto diei 21 Maii, ad lucrandas Indulgentias, sabbato infra Octavam Pentecostes recitanda sit, meridie, Oratio* "Angelus Domini" *vel Antiphona* "Regina Coeli"?

Et in plenaria Congregatione die 5 Martii 1896 in Aedibus Vaticanis habita Patres Cardinales responderunt:

Consulendum Sanctissimo pro opportuna declaratione quoad utrumque dubium.

Die vero 20 Maii eiusdem anni, in Audientia habita ab infrascripto Cardinali S. Congregationis Praefecto, SSmus Dominus Noster Leo Papa XIII benigne declaravit: *In sabbatis Quadragesimae orationem* "Angelus Domini," *meridie,*

recitandam esse stando ; *sabbato vero infra octavam Pentecostes, meridie, recitandam esse Antiphonam* "Regina Coeli."

Datum Romae ex Secretaria eiusdem S. Congregationis die 20 Maii 1896.

ANDREAS *Card.* STEINHUBER, *Praefectus.*

L. ✠ S.

✠ALEXANDER ARCHIEP. NICOP., *Secretarius.*

EX S. CONGREGATIONE DE PROP. FIDE.

DE CELEBRATIONE ANNIVERSARII ELECTIONIS EPISCOPI.

Rme ac Ill. Domine:

Quoddam dubium proponebatur ab Amplitudine Tua circa diem, in qua debet Episcopus celebrare anniversarium suae electionis, cui per praesentes litteras respondere aggredior.

Juxta regulam generalem debet Episcopus Ordinarius celebrare anniversarium diei, in quo ejus electio in Consistorio secreto proclamata fuit. Ita saepius declaravit S. Rituum Congregatio. Idque intelligendum est etiam in casu, quo Episcopus habuerit Breve pontificium, consecratus fuerit, et Dioeceseos possessionem acceperit antecedenter ad celebrationem Consistorii. Nam eadem S. Congregatio interrogata: "Utrum decretum in Alifaxien., juxta quod dies electionis Episcopi, quoad anniversarium in Diocesi celebrandum non ea est, qua Bullae datae fuerunt, sed illa, qua fuit in Consistorio proclamatus, spectet etiam ad Episcopos per Sacram Congregationem de Prop. Fide institutos, qui frequenter Bullas receperunt, Dioecesis possessionem acceperunt, imo consecrati fuerunt aliquo tempore ante Consistorium, in quo proclamantur?" Respondit: "Affirmative" die 13 Decembris 1895. Decr. VIII in Qebecen." Quod si electio Episcopi *numquam* fuit in Consistorio proclamata, tunc celebrandum erit anniversarium diei, in quo datum est Breve Pontificium. Hoc enim est unicum documentum solemne, quod manet in substitutione non habitae proclamationis in Consistorio.

CONFERENCES.

THE ORDER OF THE ORATIONS IN THE "MISSA QUOTIDIANA DE REQUIE."

There has been much discussion among rubricists and liturgical writers as to the order in which the three orations of the ordinary (quotidiana) Requiem Mass are to be said. The S. Congregation seemed to have settled the matter by prescribing that the order assigned in the missal should be observed, even in cases where the Mass was offered for some particular person, in which case a suitable oration could be selected from those at the end of the Mass, to take the place of the second prayer *Deus veniae largitor*, whilst the first and third orations were to remain unaltered.

This order has been changed by a new decree of the S. Congregation. Accordingly the rule is:

1. The first oration of the *missa quotidiana*, whether it be a low or high Mass, is always for the person or persons deceased for whom the Mass is specially offered. This oration is taken from those found at the end of the Mass.

The second oration is *ad libitum*, *i. e.*, any one to be chosen from those found at the end of the Mass.

The third oration is always "Fidelium Deus" for all the departed souls.

2. If, however, the *Missa quotidiana* is not said for any particular person or persons, but for the souls of the departed in general, then the order laid down in the Missal is to be observed; *i. e.*, *Deus qui inter Apostolicos Sacerdotes;—Deus veniae largitor;* and *Fidelium Deus.*

3. More than three orations may be said in the *Missa quotidiana de Requie* only when it is a low Mass (not in the *Missa cantata*); in which case the last prayer is always the oration *Fidelium Deus* for all the deceased.

The *Sequence* "Dies irae" is always to be said in the

Missa quotidiana de Requie when it is a *Missa cantata* or high Mass.

(See the Decree in the *Analecta*, pg. 421.)

BURIAL OF A SUICIDE.

Qu. Is a person who takes poison with suicidal intent, but receives the Sacraments before death ensues, entitled to Christian burial—when death is unquestionably caused by the poison taken?

Resp. Assuredly, for the reception of the Sacraments implies that the person has given some sign of sorrow for the sin committed by the act of suicide. Even in cases where the Sacraments have not been received, the Church permits Christian burial, if the suicide has made an act of contrition, or if there is room for the legitimate assumption that the killing was the effect of a deranged mind (and not a deliberate act of despair or anger). "Moneantur parochi et missionarii, ut in singulis casibus, quibus praesens dubium refertur, recurrant quoad fieri possit, ad Ordinarium. Quod regula est, non licere dare ecclesiasticam sepulturam seipsos occidentibus ob desperationem vel iracundiam (non tamen, si ex insania id accidat, *nisi* ante mortem dederint signa poenitentiae.") *Resp.* S. Officii, 16 Maj. 1866.

WRONGLY FORCING A VOCATION.

Qu. Has a missionary confessor the right to order a young person (sixteen years of age) to enter a religious community under the plea that she does not know her own mind as to her real vocation, and that if she enters the convent now she will develop a liking for the religious life and be preserved from the temptations and trials which await her in the world. The girl is in a difficult position owing to troubles in her own family from which she might escape by entering a convent; but she says that she feels positively no attraction for the life of a nun, and would follow the advice of her confessor simply because it might prove a relief from the diffi-

culties at home. I am strongly inclined to advise her to brave her domestic trials in a Christian spirit and to find her vocation precisely in her own home; but I hesitate to reverse the judgment of the missionary. What do you think of the case?

Resp. By all means follow out your inclination to keep the girl away from the convent. The missionary confessor has exceeded his rights and made his zeal (or whatever that virtue which led him to give counsel may be) do wrongly service for his knowledge of theology. The Council of Trent (Sess. XXV de Regular. c. 18) declares excommunication against any one who, under the given circumstances, influences or morally forces any woman to enter religion. This sentence of excommunication would likewise affect any one who aids (knowingly) in the carrying out of such wrong-headed advice.

HOW MANY CANDLES AT LOW MASS?

Qu. I have two masses every Sunday (and holiday), one at seven and the other at nine o'clock. Both are low masses, although the children sing some hymns at the last mass. Would it be a violation of the rubrics to have more than two lights at the late mass, since that number only is prescribed for private masses? J. P.

Resp. The S. Congregation, whilst it positively censures as an abuse the custom of having four or more lights, in strictly private masses, (Vd. Decr. S. C. 7 Sept., 1850, Tiburt.), allows the use of four or six lights in low masses which take the place of the ordinary solemn service on Sundays and holidays, or on occasion of local feasts which call for more than usual solemnity, when circumstances do not admit the chanted or high mass.

The following *Dubium*, answered in the affirmative, makes this plain:

"Utrum in conventibus et ecclesiis quae ad instar paroeciarum in dioecesi Northantoniensi institutae habentur, quando

propter inopiam cantorum missa principalis, quae est etiam conventualis vel parochialis, cantari non potest, liceat plus quam duas candelas in altari accendere saltem in festis solemnioribus ?

S. C. resp. *Affirmative.* Die 6 Febr., 1858."

CATHOLIC ORGANISTS AND SINGERS IN PROTESTANT CHURCHES.

Qu. DEAR REV. SIR : In a Conference lately held we disagreed as to the licity, under any circumstances, of a Catholic acting as organist for any Protestant service. We agreed to submit the question to the ECCLESIASTICAL REVIEW.

Can a Catholic, in conscience, act as a salaried organist or as singer in a Jewish synagogue or Protestant church, *i. e.*, as such during what they call their divine service ?

It was declared that no Priest, Bishop or Pope could grant said permission under any circumstances.

Resp. Whilst as Catholics we are not forbidden honorably to assist Protestants, Jews or Pagans when they stand in need of our service, nor to earn our daily bread by serving them in honest employment—the positive divine law forbids all conscious and direct participation in heretical worship. This is done by playing the organ or singing in the religious service of those who deny the revealed truth of Christ as manifested through its only legitimate channel, the Catholic Church. In case of most sects the very term " Protestant," accepted by them as their religious party-name, is an unconscious admission of their denial of the Catholic teaching as emanating from God. Individual Protestants may not realize this fact ; they may be, as we say, " in good faith ; " nevertheless they have attached themselves to a wrong or defective system of interpreting the truth in which God commands us to worship Him. Catholics who are supposed to know and realize the fact that they are in posession of the true faith, cannot consent under any pretext to participate in such false worship without denying implicitly the faith which

they are pledged to maintain uncorrupted at the risk of their lives.

What is said here of Protestants is true of Jews and of all other sects separated from the one true Church which, like an open book, is accessible to all who will approach and examine her teaching without malice or prejudice.

What the Catholic believes on this subject to-day is precisely the same as that which the early Christians believed when they shed their blood as martyrs rather than worship in the pagan faith; or which the Jews believed before the coming of Christ, as is witnessed by Eleazar and the Maccabees, who preferred to suffer torture and death sooner than participate in a religious worship which they knew to be false, although there may have been men who belonged to it in good faith.

If there could be any doubt as to the duty of Catholics in this respect, it would be dispelled by the following declaration of the sacred tribunal which acts as the ordinary legitimate interpreter of Catholic disciplinary law. (Cf. Collectan., n. 1854.)

Ex Litt. S. C. de Prop. Fide 8 Jul. 1889, (ad Archiep. Marianopolit.)

"Quidam . . . istius archi-dioecesis petierat facultatem pulsandi in diebus festis organa in templis protestantium ad victum sibi procurandum. S. Congregatio super precibus, uti supra, hoc edidit decretum Fer IV. die 19 elapsi Junii:

Illicitum esse in templis haereticorum, cum ibi falsum cultum exercent, organum pulsare. . . . Quod decretum SS. D. N. Leo XIII eadem die ratum habuit et confirmavit."

It must not be forgotten, however, that playing or singing in churches or houses which are used for Protestant worship is not quite the same as playing or singing at Protestant worship.

Nor is every gathering of non-Catholics for purposes of moral culture, on Sundays, a religious worship in the sense that it excludes or opposes the Catholic teaching of Christ's church.

This it may be useful for *confessors* to remember, not because Catholics are in any way to be encouraged to asso-

ciate themselves with any movement which will cast a doubt upon their thorough and sincere fidelity to the one true Church of Christ, but because circumstances may bring a Catholic unwittingly into associations which look like a denial of faith without being such in reality. In these cases prudence and discretion will counsel and lead a person out of the danger, where blind and mechanical zeal would forthwith condemn and refuse absolution under morally unchangeable conditions.

We discussed a case of this kind, not long ago, in the REVIEW.

THE SINGING OF THE "DIES IRAE" AGAIN.

Qu. In the *Manuale Sacerdotum* (Schneider S. J. Edit. sexta) a Decree S. R. C. 9 Maii, 1857, is cited, explicitly reversing the former decision (12 August, 1854) which you quote in the last number of the REVIEW. It says "vel canenda esse *omnia* quae precationem suffragii respiciant, inter quae etiam *Dies Irae* numeratur, vel tales missas non celebrandas esse decrevit S. R. C."

Does this simply mean *every* piece though not the whole of each? Or is there an error in the book cited? The decision of 1854 is, indeed, more acceptable.

Resp. The decree of 1857 was not intended to reverse the decision of 1854. It was an answer to a doubt regarding the meaning of *precatio suffragii* used in an older decision (11 September, 1847, in Taurin.) and intimates that the *Dies irae* is among the parts to be chanted, but it does not, as our correspondent himself suggests, mean that the entire *Dies irae* must be sung by the choir. This is the interpretation of rubricists such as Adone, and, indeed, in the later editions of the *Manuale Sacerdotum*, (I have before me the eleventh) the following foot-note addition is found: "Attamen ex Sequentia *Dies irae* cantores *aliquas strophas* omittere posse S. R. C. declaravit 12 August, 1854, n. 5,208, ad 12.

OLIVE OIL FOR THE SANCTUARY LAMP.

Qu. Is it allowable to use what is commonly known as "Eight Days Sanctuary Oil" for the lamp that hangs before the Tabernacle containing the Bl. Sacrament? This oil has been found to contain between 60 and 65 per cent. pure olive oil.

Pure olive oil without any admixture gives a great deal of trouble. The floats have to be renewed two or three times a day, and in winter the oil congeals or thickens. If candles containing 60 to 65 per cent. bees-wax are allowable for the Holy Sacrifice, can not the oil in question be lawfully used?

Resp. The general law of the Church in regard to the use of oil for the Sanctuary lamp is less stringent than that which requires pure bees-wax for the altar and the liturgical offices. Hence it may be assumed that oil containing the said amount of pure olive juice is perfectly lawful, especially where absolutely pure oil can hardly be obtained or, owing to the peculiar temperature, would cause much inconvenience, so that the Bl. Sacrament may at times be altogether without light.

Bishop Baltes, in his Pastoral Instructions of the year 1880, n. 193, allowed very poor churches in his diocese to use even petroleum.

CAN IRREMOVABLE RECTORS BE CHOSEN AS DIOCESAN CONSULTORS?

Qu. The *Church Progress*, September 12th, has the following in regard to the Diocesan Consultors appointed at the recent Synod of St. Louis: "The Archbishop selected the Consultors from those who received the greatest number of votes, with the exception of those who were to be irremovable rectors, *it being desired that no man should hold the positions of Consultor and irremovable rector at once.* Mgr. Walsh received the greatest number of votes, *but he was among those ineligible* on account of their appointment as irremovable rectors."

Will the REVIEW please to say, in one of its next numbers, whether the exclusion of the irremovable rectors from the office of

Consultor is based upon a positive law, or only on a special agreement of the clergy.

J. D.

Resp. In the proposed case the exclusion of Irremovable Rectors from the office of Consultors is not based on the general and positive laws of the Council of Baltimore, and we do not know of any interpretation of the Plenary Council to that effect by the S. Congregation of the Propaganda. Nor would the exclusion seem to be based on any special agreement of the clergy, since otherwise Mgr. Walsh could scarcely have received the greatest number of votes.

As the ultimate choice of all the Consultors rests with the Ordinary, he can, of course, exclude, for the time of his administration, any member or members of his clergy from appointment to the office. But the restriction would not be binding upon his successor, unless ratified as a general and permanent canon by the Holy See.

THE "VENI CREATOR" BEFORE THE SERMON DURING HIGH MASS.

Qu. You will oblige me by informing me whether there is a decree of the S. C. of Rites prohibiting the singing of the *Veni Creator* before the sermon at High Mass. An item to that effect was published in some of our Catholic papers about a year ago. Some priests deny that such a decree was ever published by Rome, holding that it was an answer to a letter of a bishop on that point; that the answer was not formally issued as a decree.

Resp. The decree referred to was a reply to a *Dubium* proposed by one of our Bishops, and published in different newspapers. There is no reason to doubt its authenticity, but this fact does not give it the importance or binding force of a *Decretum generale*, such as, for example, the decision regarding the saying of private Requiem Masses on doubles, or the decree in the present issue of the REVIEW concerning the orations to be said in ordinary Requiem Masses.

Even if it had been published in the official *Acta S. Sedis*

it would still simply mean that the right and proper thing to do—when you preach immediately after the gospel during the Mass—is to preach on that gospel, and having said the *Munda cor meum* which stands for the *Veni Creator* and makes any other invocation unnecessary, don't needlessly prolong the interruption of the sacred action of the Mass.

But does it follow by exclusion that the singing of the *Veni Creator* before the sermon is to be considered as a violation of the rubrics and forthwith to be banished *opportune et importune?* Certainly not; a practice may not be strictly rubrical, and yet it does not necessarily bear the character of an abuse contrary to the rubrics. There is a wide difference between *not according to the law* and *contrary to the law;* for numberless undefined interpretations of the law lie between these two extremes. Thus it may happen that an honored usage becomes an abuse by the manner in which it deteriorates. If you ask the S. Congregation in such cases, it will give you the law, the defined legitimate practice, but there are many undefined legitimate practices which it tolerates until they turn to abuse.

Had any Bishop asked "An toleranda sit consuetudo, jam fere his in regionibus universalis, cantandi primum versum hymni 'Veni Creator' dum concionator ascendit pulpitum immediate post evangelium primum in missa solemni?" we have no doubt the answer would have been affirmative, especially if the S. Congregation were given to understand that the custom is rather difficult to abolish for want of a good reason to inaugurate the change. That the practice in itself has never been considered an abuse, but rather a laudable custom, at least in some places were good law prevails, is evident from the fact that in some *Diocesan Rituals* fully approved by the S. Congregation the singing of the *Veni Creator* before the sermon, during Mass or out of it, is practically prescribed. Thus the Ratisbonne *Rituale majus* (pag. 595. See Amberger Pastoral Theol.) which has some authority in view of the fact that the diocese represented by it has been noted for its superiority in matters of rubrical observance and ecclesiastical chant prescribes it.

There is no necessity of being exercised by the existence of the answer to a *Dubium* which concerns directly only the person who asked the question, whilst in general it indicates the correct practice. Those who mean to change the old order should make sure, however, that their people understand how the priest makes the invocation of the Divine Spirit when, bowing at the altar of the Mass, he says: "Cleanse my heart O Lord, and my lips, that I may rightly announce Thy sacred word!"

THE INTRODUCTION OF NEW DEVOTIONS INTO THE PARISH.

Qu. Is there an ecclesiastical law forbidding Religious or others to introduce a new devotion into a parish, either among the school-children or among adults, without the Pastor's knowledge?

Has a Pastor good reason to find fault with the Sisters in charge of his school for having some or all of the children invested by the assistant, without his knowledge, in a scapular hitherto not in use, so far as he knows, in his parish?

Is it obligatory on all persons who would introduce any new devotion into the parish to have the consent of the Pastor?

Resp. In speaking of the lawfulness of "introducing a new devotion into a parish" we must plainly distinguish between the *private* though perchance very efficient propaganda of a particular form of devotion, and the *public* and organized exercise of such practices of devotion as are considered to be part of the ecclesiastical functions in the Church.

Assuming that a "new devotion" such as is spoken of by our correspondent has the sanction of the Church, then each Catholic is at liberty not only to practice it but to propagate it; that is to say, to incite others to its practice and to perform it with them in common, so long as such practice and propaganda does not trespass upon the rights of others. Neither the Pastor nor anyone else is authorized to hinder the bent of individual piety, although he may counsel in his capacity as spiritual director that which seems wiser than unrestrained

practice of certain devotions, legitimate in themselves, but not expedient under all circumstances. But when such private devotions become a hindrance to the general order of public devotion, or an evident injury to individual souls for whom the Pastor is responsible, he may plainly forbid them, not because he has a right to hinder or interfere with private devotions authorized by the Church, but because he has a right to guard the public order of his Church and protect the souls under his charge from the excess of imprudent zeal.

On the other hand, there is a sense of propriety from which the religious liberty of spirit belonging to sanctity does not exempt even zealous assistants and devout nuns. Few Pastors would be so unreasonable as to refuse their cordial sanction to any measure which is likely to increase the piety of the parish by attracting the school-children to some special devotion which their teachers may have at heart, and which therefore becomes an instrument for good in their hands as teachers.

Hence they should ask the Pastor's sanction, and if he refuse it, for whatever reasons, just or imaginary, there should be no attempt at forcing it on the plea of "rights." Truly efficient educators are never at a loss for means to gain the hearts of their children by a choice from the innumerable practices of piety which have the seal of God's approbation in their sanction by the Church. And a religious teacher who lacks respect for authority (even the froward) may be defending his or her "rights," but is wholly in the wrong, and vitiates the truth by the perversity of the manner in which it is pursued.

A Pastor has, of course, the right and duty to control the order and method of all *public* exercises of devotion performed in the Church or in the name of the Church.

BOOK REVIEW.

INSTITUTIONES PATROLOGIAE Josephi Fessler Ep. S. Hippol. quas recensuit, auxit, edidit Bernardus Jungmann, Prof. ord. in Univers. cath. Lovaniensi. Tom. II. Oenip. 1892—1896. Felicianus Rauch. pp. 447 and 711. (Pustet & Co.)

In reviewing the first volume of the *Institutiones Patrologiae* we pointed out how much Dr. Jungmann as editor had added, by his critical examination and judicious comments, to the value of Bishop Fessler's original work. That portion of the book led up into the fourth century, including St. Ambrose and Pope Damasus. Since its issue, in 1890, we have had the first part of the second volume in 1892, and now the remaining portion, which the indefatigable P. Jungmann had not completed when death overtook him. We owe the completion of this valuable work to the present professor of Patrology at the University of Louvain, whilst the tract on the Syrian and Armenian writers of the fifth to sixth century, which had been wanting in Bishop Fessler's lectures, was supplied by the learned Dr. Lamy, professor of Syriac at the same University. Thus the age of the Fathers, ending with that of Gregory the Great according to the theory held by Fessler, is covered, including the ecclesiastical writers of the East and West. The controversy as to the authenticity of the newly-found *Tractatus* of Priscillian, whom St. Jerome brands as a Manichean, although he seems hardly to have been anything worse than an obstinate defender of extravagant measures in Church discipline, has not been settled, and will presumably remain undetermined until some further discovery throws more light on the find of Dr. Schepps. The manner in which Prof. Jungmann has treated this subject is characteristic of the entire work. He merely gives us the sources with the pertinent literature, and remains wholly impartial in his judgment as to the relative merit of the authorities which he brings together with great erudition. The work is a safe guide to the student of ecclesiastical history of the first six centuries and furnishes him with critical weapons for controversy.

A COMPLETE MANUAL OF CANON LAW. By Oswald J. Reichel, M. A., B. C. L., F. S. A. Volume I. The Sacraments. London: John Hodges. 1896. Pp. 416. New York, Cincinnati, Chicago: Benziger Bros.

A genuine and successful attempt to introduce the science of Catholic theology in native English dress has hardly been made before now, unless we accept as such certain well-known polemical and apologetical writings which are simply translations into our language. This new manual, however, promises to inaugurate quite a distinct movement in the direction of text-books in the vernacular, which deal with subjects hitherto wholly inaccessible to those who had not become previously familiarized with a presently unused method of thought, foreign terminology and views and customs long out of date.

The volume before us comprises the complete theology of the Sacraments. It treats of them not only in their dogmatical bearing, but in their historical development. This is of greatest value, not only because it gives the student a much clearer view of the true meaning of the Catholic doctrine, but because it teaches him to aid those without who approach Christian dogma with certain preconceived notions of its being a merely human creation intended as a policy by which to guard the divine deposit of faith. Indeed, it appears to have been a principal aim of the author to contribute by his labor "to help forward that unity for which Christ prayed, by diminishing the prejudice, misunderstanding and ignorance which is so largely responsible for the present divided state of Christendom."

In harmony with the above-mentioned aim the author gives special prominence to English canon law. The authorities of Greek and Latin sources are also cited in English. Altogether there is what we feel inclined to call a refreshing *familiarity* in the treatment of the different topics which makes us feel at home in the study, and answers all our questions in a straightforward manner. This may be seen from the very headings of the paragraphs. Thus, to take as an illustration the fifth chapter in which the Sacrament of "Order and Ordination" is treated, we have: 1. Orders generally. 2. Holy and Hierarchical Orders. 3. Lower non-Hierarchical Orders. 4. Ordination and its essentials—three meanings of the term, etc.—essential matter—essential form. 5. Valid and

Regular Ordination—the minister of—the requisites for regularity—examination, etc.—effect of ordination—indelible character. 6. Qualifications for Orders—the divine call—outward qualifications—sex and baptism—absence of physical defects and age—right faith and approved life—adequate learning—a proper title. 7. Clerical irregularity—two causes of—how determined. The next chapter supplementing this is on the "Privileges and Duties of Order," and is equally explicit.

Students of theology who appreciate the practical side of the priestly life at its proper value will do well to procure themselves this new addition to a good English series of theological text-books.

A FORM OF PRAYERS FOLLOWING THE CHURCH OFFICE. For the use of Catholics unable to hear Mass upon Sundays and Holidays. London: J. Masters & Co., 78 New Bond St. 1896. Pp. 143.

PRAYERS FOR THE PEOPLE. By the Rev. Francis David Byrne. London: Burns & Oates. 1896. (Benziger Bros., New York.) Pp 153.

In view of a rather pronounced tendency among the advocates of piety (which includes the makers of prayer books) to supplant the old liturgical forms of worship by novel devotions, it is something of a satisfaction to note a turn in the opposite direction. It is true, all our prayer books contain the mass-canon which constitutes the root and trunk of the liturgical service, but there is scant acquaintance among Catholics with the multiform and instructive branch-work which issues from the central trunk, and gives frondage and shade, beauty and fruit to the growth of Catholic worship. This crowning branchwork which is the daily office of the Church, illustrative of the sacrificial cult, has been made accessible to English Catholics in the translation of the Roman Breviary by the Marquess of Bute.

The above "Form of Prayers" is culled from this office, and that with the special purpose of supplying a short congregational service of a strictly liturgical character for the use of Catholics unavoidably prevented from hearing Mass on Sundays and Holidays. The advantage of such a manual is twofold. It keeps Catholics in touch with the liturgical forms, which is in itself a preservative of religious reverence and orthodox piety, and it provides a suitable method of worship for that numerous class of Catholics, especially in the

Western and Southern States of America, who cannot avail themselves of the ministrations of a priest to assist at Mass on Sundays and Holidays.

The service, as outlined in the manual before us, consists of the beginning of Matins, the whole of Lauds and the conclusion of Prime. The lessons are taken, as a rule, from the Missal, and are generally the Gospels. The legends are abridged from the second Nocturns. It includes all the most important feasts of the year, besides the Sundays and Days of Obligation, with some preferences for the Ordo of Scotland.

To make this "Form of Prayers" attractive and available for the Catholics of this country would require some modifications not only with regard to the choice of festivals, but likewise in the arrangement of the prayers and lections, with easily intelligible rubrics. The pathway has, however, been pointed out towards a better and more universal employment of the official liturgy in private devotion, and we may safely assume that the efforts in this direction of men like the Marquess of Bute, by whom we believe this manual has been compiled, will find a ready correspondence on this side of the Atlantic.

The other manual placed at the head of this notice comprises a good selection of prayers and elementary devotions. They are all approved by the Church and accompanied by really helpful and judiciously worded explanations. Among the latter, that on Indulgences is one of the clearest and best we have seen anywhere.

PAROISSIEN ROMAIN contenant la Messe et l'Office pour tous les Dimanches et Fêtes Doubles. Chant Grégorien. Solesmes: Imprimerie Saint-Pierre (Sarthe) Paris: Victor Retaux et Fils, 82 Rue Bonaparte.

In this splendidly printed and very complete prayer-book, the "parishoner" will find the Office of Vespers and Compline with all the proper antiphons and psalms, together with the Ordinary of the Mass, and the Epistles and Gospels and *Graduale* texts of the Masses of all Doubles, as well as the Office of Holy Week almost entire. It is, as may readily be imagined, rather a bulky volume. But the best reason for its size—1,250 pages, closely and finely printed—is found in its complete collection of the various appropriate chants musically noted in Gregorian style. An example of its completeness in this respect is its notation of all the lessons of the

"Lamentations" of Holy Week, noted throughout. Altogether, the volume forms the latest argument of the unwearied zeal with which the Benedictines of Solesmes pursue their self-elected and extremely laborious task of popularizing Gregorian Chant. Perhaps the most striking thing in the volume is its lack of the usual Preface. We say usual, for there are, indeed, under the heading "Preface," a few lines stating the nature of the contents and an advertisement of the use of the traditional form under which the melodies have been written. But one might reasonably look for a more stately porch for such a splendid fabric. Shall we be led to infer that the volume so evidently "fills a long-felt want" as to be perfectly self-explanatory and self-vindicatory? Someone has said that prefaces are useless encumbrances, for the book should not be written which needs an apology, and when printed should be able to explain itself. Perhaps some such thought was in the mind of the editors. Such a "parishoner" as they present without comment would require a note of introduction in our midst. We, alas! have no centuried tradition of Plain Chant in this country. The visible influences coming from the intelligent participation in the Offices of the Church and making of our religion a texture for ever-varying patterns of ceremonial splendors, are scarce known amongst us except in the greater festivals. The daily entering into the ceremonial and liturgical life of the Church in its Office is familiar only to the cleric. In many places in Europe, on the contrary, the people assist at the daily Mass and Office, often with a prayer-book which, by the way, does not consist of a heterogeneous collection of prayers of all varieties of authorship and of all degrees of excellence, but of the liturgical offices and the texts proper to the different festivals. Such people are able to live the daily life of Christianity. They enjoy fully the wisdom of that prudent householder who knows how to bring forth out of the treasury of the Church's largess, "Things old and new." It may be that this musically-noted Paroissien is an answer to the desire expressed, two years ago, by M. Grospellier, at the Congrès Catholique de Saint-Antoine, that the people should not alone follow the services in the Church with their eyes on the printed page, but should be enabled to accompany them with the old chants of the liturgy on their lips and in the old melodies forever made venerable by tradition and saintly association. As the Reverend Canon, quoting D. Gréa in his *De l'Eglise et de sa divine constitution*, remarked: "Dans l'ordre de prière, aucune devotion particulière, quelque sainte et autorisée qu'elle soit, n'aura jamais la

valeur toute divine de la liturgie, et ne sera destinée a prendre le rang qui lui appartient dans la religion chrétienne." As we have said, there is not such a tradition of plain-chant in America. Nevertheless, a large step has been taken in this direction by the publication of the works edited by Father Young, S.J., and Father Young, C.S.P. By the help of such books we hope ere long to establish here something that may become a similar tradition.

It is unpleasant to the present reviewer to have to sound a note of discord in the midst of the favorable notice he is happy to give to the zealous efforts of the editors of Solesmes. Their labors have been vast, and can find no earthly crown. But we are inclined to think that these very labors have been conceived, in one respect, in a mistaken spirit of reverence for antiquity—a reverence which has led them into a strong opposition to the repeatedly expressed wish of the Holy See that uniformity in the Chant, as well as in the other features of the liturgy, should be established in the Western Church. They will not accept the chant as edited by the Commission established by Pius IX, declared authentic by the S. C. R., confirmed by a new decree issued in 1887, by another in 1883, and lastly by the decree of 1894. These decrees did not make the Pustet edition obligatory, but expressed the ardent wish of the Holy See that it should everywhere be adopted. The variants in the Gregorian Chants have been of immemorial tradition as battle-grounds of disputation. Let us accept the olive-branch held out by authority. The Pustet editions are authentic and wholly serviceable.

H. T. H.

JESUS MESSIAS. Eine Christologische Epopoe von Fried. W. Helle. 3 Vols. Heiligenstadt (Eichsfeld): F. W. Cordier. 1896.

This is from different points of view a noteworthy production of modern Christian genius in Germany. Like the work of Weber, the poet of Dreizehnlinden, it is the product of a slow but consistent growth. Receiving his inspiration while in the flush of youth, full forty years ago, the author never grew weary in the contemplation and pursuit of his grand ideal until now, at length, he lays down his pen and offers his beautiful gift of devotion and of genius to those who can "read and understand." In the meantime, he has taken

occasion to change and chasten some of the early work done at a time of life when impulse was stronger than judgment. He has, too, had the benefit of genuine criticism since the first volume, "Bethlehem and Nazareth," appeared in print more than twenty-five years ago. "Jordan und Kedron," and the third volume, "Golgotha und Oelberg," have likewise received their meed of praise ere this from the literary aristocracy of Christian Germany, all of which has rendered it possible to produce the present magnificent subscription edition, which is truly a masterpiece of the bookmaker's art.

In some respects we might compare Helle's work to the *Messias* of Klopstock, which was likewise the outcome of twenty-five years' devoted thought and labor. With the same theme, in the same traditional solemn form of the old epics, the same national ardor and quiet pathos of devotion, both differ nevertheless in very essential elements of composition. Our author is less purely ideal in his conceptions than the Mansfeld poet. He comes very close to the objectively historic manner of the old German *Heliand*, and though there is necessarily much room for the play of the imagination so as to picture with adequate setting the many phases of the Messianic story, our poet betrays much greater conscientiousness in his treatment of the facts. He had, of course, much better material at his command than Klopstock either sought or could have found in his day. Sometimes we are struck by the beauty of the description and of the Oriental scenery; then again by the accuracy of historical detail from the light of more recent archæology. No doubt the reader will notice occasionally the repetition of the same sounds or words within comparatively small compass, as, for example, in the description of the holy house of Nazareth (pag. 259), where "auf dem Dach," "um's Dach" and "über der Fläche des Dach's" occur in six lines, or the word "Wolke" four times (pag. 267), with "Weisslich," "Wogen," "Weihrauch," "Welt" at intervals in the same number of lines. However, these peculiarities can hardly be accounted as blemishes in a piece of such transparent merit. Only a genius of a superior order could have succeeded in producing an epic like this, and the prayerful spirit of the poet who labored in solitude and with an absorbing love for his theme, breathes from these beautiful chants illustrating the life and death of Christ. Considering the scarcity of works of truly religious poetic art in our day, we have no doubt that Helle's *Jesus Messias* will take its permanent place among the best productions of Christian genius at the end of the nineteenth century.

HOW TO SPEAK LATIN. A series of Latin Dialogues with English Translation. By Stephen W. Wilby.—John Murphy & Co. Baltimore and New York. 1896. 24 mo. Pp. 204.

Prof. Wilby's translation from the French of a similar work is already well known. The present volume is more condensed, and for that reason of more practical use than the "Guide to Latin Conversation." The framework of the dialogues is taken from the colloquies of the Jesuit Corderius, whose Greek and Latin works have supplied Catholic and Protestant school men with models for upward of two centuries.

The little volume is, as we said, very useful for grown as well as young students of the beautiful language of the best literature in the world, even if we viewed it only as the idiom of Christian tradition in the Church. For the sake of the beginners in Latin we would suggest a careful revision of the text and translation which, though literal in most cases, is not always correct. Notice, for example, *vel puri* (p. 9), *Cedo librum* (p. 11), *Fateor me tardius scholam petere* (p. 12), *Quaerar* (p. 13), etc. Apart from these slight blemishes there is everything in the book which aids the student to enter into the genius of the Latin tongue, and to exercise his memory in a way which will lead him to a ready use of the same. The fourth part, entitled "The Wisdom of Ages," which comprises maxims and beautiful sayings, alphabetically arranged, is an excellent feature. The little work is likely to become a cherished companion to those who have once taken it up.